Church Management

VOLUME XXXI FEBRUARY 1955 NUMBER 5

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Canadian Memorial Chapel
ouver, British Columbia, Canada

Integrity

in Church Building Fund Campaigns

in-teg'ri-ty

n. Honesty; uprightness

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Filmstrips for Easter, Lenten, Spring programs

presented by Society For Visual Education

Listed here are a few of the outstanding color Filmstrips and Slidesets especially recommended for your Easter, Lenten, and Spring programs. For a more detailed and complete listing request a free copy of the SVE booklet below.

Easter-Lenten Story

(Symbols following title indicate age level; see below)

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THE KING OF GLORY (A851-5) (J-A) ..... $ 5.00
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LIFE OF CHRIST VISUALIZED (A700SA) (J-JH) $19.00
A series of 4 strips covering the events of Holy Week and the Resurrection. Standard Publishing Co.

THE GOSPEL OF LUKE (Triumph Over Death) (A709-6) (G) ..... $ 5.50
The first Easter story as found in the Gospel of Luke.

THE PASSION STORY (Cathedral) (C852S) (G) with reading scripts $25.00 with 33⅓ r.p.m. records and scripts $40.00
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THE GOSPEL OF JOHN (A709S) (G) $10.00
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THE WHITE LILY (A Legend) (A851-2) (J-JH) ..... $ 6.50
Presents the legend of the white lily which appeared on Easter morning.

THE LIFE OF CHRIST—WOOD (50 slides—S40R) (G) $19.50
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THE LIFE OF CHRIST—SALLMAN (16 slides—S180R) (G) $12.00
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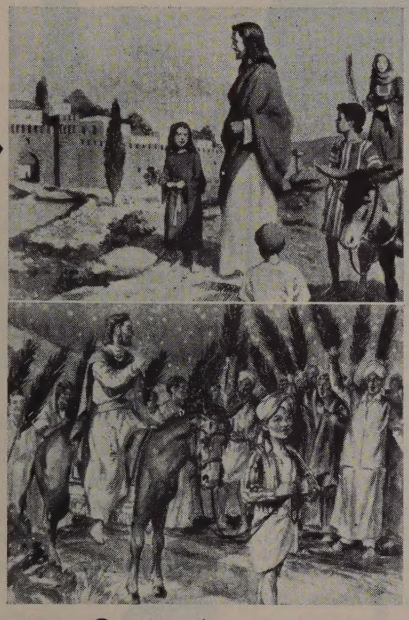

for Study of the Church

FOUNDING, SUFFERING, AND ACCEPTANCE OF THE CHURCH (A794SA) (JH-A) $15.00
Three strips visualize the story of the Church from the Resurrection to the baptism of Clovis on Christmas Day, 496 A.D.

THE MEDIEVAL CHURCH AND ITS REFORMATION (A794SB) (JH-A) $15.00
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Palestine, as it is today, is shown through actual color photos.

Spring Programs

SPRING IS HERE! (A851-7) (P) .. $ 5.00
SUMMER IS HERE! (A853-3) (P) .. $ 5.00
Each strip presents actual photos with rhymes which reveal the glorious secrets of God's world during these seasons.

THE STORY OF JOHNNY APPLESEED (A246-2) (P-J) ..... $ 5.00
The story of this legendary figure who worked to help others.

Easter Programs

BABU AND THE EASTER FAIR (Easter in India) (A808-1) (P-J) ..... $ 6.00
Babu, the central figure in this appealing story is a little Indian boy. You will live with him and thrill to his excitement as he participates in the dramatization of the first Easter.

THE CATERPILLAR'S JOURNEY (A851-4) (P-J) ..... $ 5.00
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RACKETY RABBIT AND THE RUNAWAY EASTER EGGS (A246-13) (P) ... $ 5.00
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AROUND THE WORLD EASTER PARTY (A851-6) (P-J) ..... $ 5.00
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J—Junior (ages 9-11)
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A—Young people and Adults
G—Junior through Adult

free

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Selected Short Sermons

by Earl Riney

He who purposely cheats his neighbor, sooner or later will cheat his God.

* * *

The comfort for those who talk too much is that they are sometimes right.

* * *

What God wants is the yielding of our wills, not the agreement of our minds.

* * *

One physician says, "Man can die just as surely of weakness, discouragement, hopelessness, despair, and emotional upsets as he can die of actual disease."

* * *

I cannot recall one racketeer, one gangster, one underworld character of any importance who has reached the age of sixty-five years; they say the good die young; I know the bad die younger.

* * *

A man is literally what he thinks; his character is the complete sum of all his thoughts.

* * *

Righteousness, not corruption, is the molding and moving force in the spiritual government of the world.

* * *

Not always what man wishes and prays for does a man get, but what he justly earns; his wishes and prayers are only gratified and answered when they harmonize with his thoughts and actions.

* * *

The calm man, having learned how to govern himself, knows how to adapt himself to others; and in turn, they reverence his spiritual strength and feel that they can learn of him and rely upon him.

* * *

Very often when we fall into sin, it is because we are surprised by temptation which we were not expecting.

* * *

Jesus taught that more men are killed spiritually by the subtle inner sins than by the gross outer sins.

* * *

Put possessions in their right place, said Jesus, and they are blessings; put them in the wrong place and they become a curse.

* * *

Fundamental to all our Lord's teaching was his insistence that evil acts come from evil desires.

Editorials

Our New Colleague

STARTING Monday, January 3, 1955, Edwin A. Lane became the managing editor of *Church Management*. The accent is truly on youth for Ed is just twenty-six years of age, and a fairly recent seminary graduate. I have sometimes wondered whether the conventional ministerial training is the best background for an editor in a magazine such as *Church Management* which is published by a business corporation and claims none of the legal, ethical or tax exemptions available for the non-profit organization. In this instance we have decided to start with the theological training and then to try to shape the editor to fit our needs.

Mr. Lane was born in a Methodist home in central Ohio. Being led to the Christian ministry, he became a local preacher in the Methodist Church. He graduated from Wilmington College, a Friends institution, in 1951; he received his B.D. from Drew Theological Seminary, a Methodist school, in 1954. His various religious activities have been in projects sponsored by the Methodists, the Friends and the Unitarians. Like many others of us he had some pastoral work during college and seminary years.

Mingled with the church work, he has combined business activities. Between high school and college he worked on the assembly line of the General Motors Corporation (Frigidaire Division), Dayton, Ohio. A member of the local UE-CIO, he became a steward of the union. During seminary years he was employed part-time by The Procter and Gamble Distributing Company, Summit, New Jersey. Summers were largely spent in agriculture. For a year he served as editor of the Ohio Conference, Methodist youth fellowship publication, *The Fellowshipper*. His seminary major was social ethics.

Mr. Lane is married to the former Ann Mitchner, also a native of Ohio. They have one son, now two years old, Michael Kent.

Not a bad background for one who aspires to leadership through *Church Management*, the inter-denominational clergymen's magazine.

It is What it Takes Out of the Man

AVIATORS flying long hours are sometimes plagued by the pesky little gremlins which perch on the controls and instruments. Some of these little creatures come closer to earth and bother writers by sitting on the typewriter, changing letters and intent of the copy. There must have been many of these around the office when I typed the editorial on ministers' salaries which appeared in the November 1954 issue of *Church Management*. At least several readers have drawn from the editorial conclusions which I did not intend to make.

Some of these letters appear in this issue. Others preferred that their communications be withheld from publication. But all seemed to feel that I was supporting the proposition that ministers are well paid and that they should not seek additional incomes. I had assumed that my proposition was that the "laborer is worthy of his hire," and should be paid a sufficient salary. I urged, however, that the pay be by salary for the worth of his service, and not fees, gifts, or various forms of humiliating charity. The minister should be paid what he is worth and not be forced to seek gifts and alms as a sycophant looking wistfully at the more abundant resources of others.

As a matter of fact the real point of my editorial—or so I thought—was obvious that there is a moral issue involved. It is not the amount of money which counts in this case; it is what the practice of accepting gifts and fees does to the man himself.

The clergyman needs to be independent in his thought and life. It is the easiest thing in the world to lose one's independence of thought and action by accepting favors from well-meaning friends and parishioners. You may have resisted the first time but pressure of living costs mount up and you find that such gifts are a helpful way to pay the bills.

Let me give three instances which have been supplied by correspondences. Minister number one writes this:

He restoreth your soul...
Worship together this week
Contributed by your outdoor advertising company as a public service to the Committee on Religion in American Life, Inc.
COLUMBUS POSTER ADV. CO.

OUTDOOR SIGN STRENGTHENS FAITH

American Mother of the Year, Mrs. H. Wheeler Tolbert, of Columbus, Georgia, views the dramatic outdoor poster which is being displayed across the country to urge regular attendance by all Americans at the church or synagogue of their choice. With Mrs. Tolbert is her pastor Robert B. McNeill, First Presbyterian Church, Columbus.

The poster is one of more than 5,000 contributed by outdoor advertising companies in support of the Committee on Religion In American Life as part of the annual campaign provided through The Advertising Council. Each year, this campaign seeks to strengthen the place of religion in personal and community life by calling on all Americans to attend regularly their houses of worship.

In my first parish I received my check on the last day of each month. To secure it I had to visit the treasurer at his place of business. That salary was seventy-five dollars per month. He would count out the money as I waited. Having piled it on the desk he would then begin a series of questions and injunctions about my pastoral work. Sometimes he would question the wisdom of a sermon, more often he would give me advice as to my calls. I had the feeling that this was my monthly check up. If I scored high he would, some times, add a five dollar bill to the month's pay. I always thought that if I scored very low he might withhold the entire amount, or hold a portion of it back. But I had to live so I never protested the procedure. If I had it to do over again I think that I should.

Item number two also reveals the man must live attitude.

It was my first parish and we did not have an automobile. One nice Saturday a neighboring physician called up and asked if my wife and I would not like to take a ride into the country with his wife and himself. We had a delightful ride. When we came back into the city we stopped at a market and he bought two roasts—one for his family, one for ours.

Two weeks later the physician's wife invited us for another ride with them. Again, on our return, we stopped at the market and he bought two roasts—one for his family, one for ours.

This was repeated again in another two weeks. Then the rides ceased. A number of weeks went by. One beautiful Saturday morning my wife said: "I wish that Dr. ———— would take us for a ride today. We certainly could use a good roast tomorrow."

It took just three rides and three meat roasts to condition us to expect the handout.

Item number three is on a higher plane. It took place in a well known theological seminary. One of the professors was concluding his last address to the graduating class. He gave them much good advice. Included was a warning about accepting gifts which placed them under obligations to individual members of the community or parish.

"Beware of such philanthropy," he insisted.

My correspondent did not react favorably to this injunction. He saw that the professor, himself, unconsciously had succumbed to this weakness against which he warned the class. He explained it in this way.

At the time he was giving us this lofty injunction we could all see, projecting above his vest pocket the tickets for a trip to Europe given him by one of the trustees of the seminary.

Can a minister actually avoid accepting embarrassing gifts? I doubt that he can do so in every instance. But he can accept them with courtesy and keep his mouth shut. That, many times will help. He can add to that two attitudes which will, without an obvious attempt to force his own philosophy on the congregation, reveal a constructive program.

1. He can avoid any appearance of the "poor mouth." Don't encourage people to pity him because he is a clergyman.
2. He can openly declare and fight for adequate salaries explaining that the apostolic words that "the laborer is worthy of his hire" applies to the minister of today even more than it did in the time of Saint Paul. Adequate salaries mean more than the opportunity for charity.

W.H.L.

Raising Money Can Be Fun

A release from *The Farm Journal* which reaches this editorial desk starts out very interestingly. It opens: "Raising money and having fun doing it is easy for the Community Church, north of Coshocton, Ohio—it's done with a Thanksgiving auction." Raising money

(Turn to page 59)

Formula for Peace of Soul

J. RICHARD SNEED*

"DOCTOR, can you tell me how to live with my work rather than apart from it?" The busy, young executive, recently promoted to a responsible position, was visibly perturbed. The physician had just completed the man's physical check-up and was now cautioning him to slow down. But how could he possibly do that? Could he still do his daily work but with somewhat less tension and with more peace of mind and soul? Could he live with his additional responsibilities rather than apart from them?

Fortunately, yes!

Let me tell you of an amazing formula for attaining peace of soul—one which a Los Angeles heart specialist recommends. It helps a person to keep sane in an insane world; it also promotes abounding good health, joy, and happiness.

What is this formula? Before I tell you, let me introduce the physician himself, for, knowing him, you will appreciate it more. Incidentally, he is one of the busiest men alive—yet always calm, poised, and unhurried. He is modest, not even wishing his name to be used. He believes that healing is of God, and he sees himself as but an instrument through whom the Great Healer works. Also, he believes that life is to serve, so his formula is designed to help others live the busy, crowded life serenely as he himself lives. That is why his prescription is so helpful.

Looking down from his high window upon Wilshire Boulevard with its crowded pedestrians and maddening traffic, he declares his formula for peace of soul in three simple words. The first is HUMILITY. The second, TRANQUILITY. And the third, EQUANIMITY.

Obviously, this prescription for the poised life cannot be filled by the pharmacist at any corner drug store. Each person must earn these separate ingredients himself, compounding this formula anew every day. He discovers the peaceful life where he is, living it with what he has. It results from the harmonized satisfaction of *doing* as well as of *waiting*.

These three prescriptive words—Humility, Tranquility, and Equanimity—have something of the rhythm of Paul's famous trio, "Faith, Hope, and Love." And, they are a part of the continuing Good News for our day.

A peaceful, untroubled mind, dedicated to human service, has always been the Christian ideal for living. Jesus, who lived such an abundant life, also left a rich legacy of peace to all his followers when, the night before his crucifixion, he declared, (John 14:27):

> Peace I leave with you, my peace I give unto you: . . . .
> Let not your heart be troubled, neither let it be afraid.

So, in practicing the poised spirit, symbolic of all New Testament teaching, one finds serenity for his confusion, security for his insecurity, and power for overcoming his frustrations.

HUMILITY

Consider the first ingredient in this modern formula for attaining peace within oneself—humility. The art of being humble contributes both to poise and to health. In attempting to describe it, we should remember Bishop Garth's words: "Humility is so delicate a grace that when you say you have it, it is gone."

The humble heart is teachable, genuine, honest. Moreover, the appreciative, humble man recognizes his indebtedness to all others and releases himself to repay, to serve, and to help. He is receptive to good and sympathetic to the needs of others. His chief concern is inner righteousness, not outward appearances. Seeking the quiet judgment of God, not the artificial praise of men, he is guided by what is true, and is not easily given to that which is merely expedient.

Health and poise attend humility, revealing a peaceful kingdom which is not only above, but also within. God delights to walk with the humble, whispering his secrets only to pure, searching minds. Always the humble is made "beautiful for salvation," not for what he has but for what he is.

Lloyd Douglas dramatically illustrates the key to humility through his book, *Magnificent Obsession*, which the movie resurrects for us. Anyone who practices the art of giving himself away, like the good doctor pictured therein, discovers an inmost joy which issues from peace of soul. Doing for another what the other cannot possibly repay, but which he, in turn, may do anonymously for a third person, is its secret. Real giving becomes motivated by a genuine desire to help, not by publicity which invites praise for what is done.

No wonder that Jesus in his teachings gave such high priority to humility as the foundation of all virtues! What a strange contrast he pictured between the Pharisee and the Publican! The one stood crusted over by pride, critical of his fellows, egotistical, praising himself. The Publican, on the other hand, was penitent, humble, and honest before God. "I tell you," said Jesus, "this man went down to his house justified rather than the other." Then he added a timeless lesson, saying, ". . . Everyone that exalteth himself shall be abased; and he that humbleth himself shall be exalted."

Any candid analysis of yourself will reveal that the wounds which sting and hurt, those which linger, have come when egotism gets ascendency over humility, when pride and face-saving, with their accompanying defensive, lurking actions, come into control.

Judging from the basis of your own experience, you will understand what Gerald Heard meant when he described hell as "a place composed completely of egotistical persons."

The secret of social salvation, as well as that of individual peace, lies right here. Egotism, giving way to an obsession of self, abolishes individual character, of course, but it also destroys human society as well. Crime flourishes when fed by an inflated ego. The thieves, thugs, swindlers, liars, and public enemies are the victims of self pride. The sex perverts, drunks, and dope fiends invite this hell on earth by their selfishness.

*Minister, First Methodist Church of Los Angeles, California.

Of all our paradoxical word combinations such as "dry ice," "conservative liberalism," and "black light," certainly the most helpful to remember is "humble exaltation." Always the harmonies of life are restored when humility and forgiveness have their way again.

So, the very gateway to good health and to social improvement is the same—humility. You may even apply your own interpretation, reading Moffatt's translation, "blessed are the humble," or Weymouth interpreting God's love for the "retiring, submissive,"—but the overtone of the New Testament, put in basic English, is always this: "Happy are the humble!"

TRANQUILITY

The second ingredient in this prescription for peace of soul is tranquility. Here is another element which the pharmacist cannot compound, one which you must seek and find by your own daily discipline and practice. With Webster's help, tranquility is easily defined in such terms as "quiet," "calm," "undisturbed,"—but it is much more difficult to illustrate and still harder to practice.

You may remember the school boy's vivid, one-sentence description which applies so directly to this matter. When the teacher asked the pupils to use the words "cool and collected" in a sentence, he wrote: "The man was cool before the explosion, but, unfortunately, he was collected afterwards."

Who among us, following an unintended emotional outburst, has not wished that he might have remained both cool and collected?

Impatience and irritability must be conquered if one is to have peace of mind. But how and by what process? Can a person be assured of dependable tranquility for everyday living?

Those exposed to the hazards of the woods are familiar with a technique which might well become our teacher here. Forest fires have only one real antidote—the prevention achieved by burning off in small patches and under easy control, all the inflammable brush and stubble. This, the forest rangers are constantly doing in order to keep the woods safe from fires. They see to it that nothing dangerous remains to burn.

To possess a dependable confidence a person must always work at some part of it. Every day he eliminates under control some danger which otherwise could explode. He does it in little, easy ways which prepare him in advance of a crisis. He knows that, unlike Henry the Navigator's royal geographers, he cannot live his life in some cloistered fortress behind the hills. He, therefore, prepares himself to meet tranquilly the noises and disturbances in the world about him.

Some think tranquility is for ecclesiastics only. They cannot imagine it for the business man. Author Clarence Day's father was typical of one possessed of this outlook. He didn't mind hearing the saints extolled in church on Sunday, but he regarded himself as being much more of an all-round man than they. From his point of view, such men had neglected nine-tenths of their duties; they had no business connections, no families, not even the burden of paying taxes.

But, really, here or nowhere is our peace. For the sake of our mental health, we must possess it Tuesday as well as Sunday. We must practice it day by day to be effective. On Sunday, perhaps, everything seems possible and logical, but what happens when you go to the office on week-days?

The telephone rings. The irritated voice of a buyer you know, shouts over the wire declaring that his business is going elsewhere! You just cannot understand. He is an old friend of the firm. He hasn't complained in a dozen years. "It's all over with you," the voice curtly concludes. And what do you do? Shout back? No, you have learned to untangle the situation with diplomacy and patience. You do not return in kind the attitude of this impatience which dashes to the wind a dozen years of good relationship. You set about calmly, quietly, to seek the cause of his temper. You discover that a rush order was overlooked, a tactless thing said by a salesman, or perhaps an incorrect invoice rendered. So, you employ this Tuesday religion, practicing your tranquil peace of soul by patiently rectifying the mistake and winning your friend back again.

By what assurance do you possess this quiet, dependable, tranquil mind which puts you in the fortunate position of being the offended rather than the occasional offender? How can you, in the humdrum of everyday living with its split schedules, rushing traffic and revolving doors, be so sure of yourself?

The answer is simple. You have prepared yourself in advance to meet this, and any other emergency, before it arises. Like John Masefield, the poet, you spend a little time each night engaging in your own endeavor to become completely tranquil. You pause and wait for that adjustment to eternal things. You are aware of the command: "Be still and know that I am God." You say a prayer, gaze upon the wonder of a flower, or look at the stars as they twinkle in the over-arching sky above. The peace you acquire in those moments alone with yourself and with God, builds up reserve strength to meet and conquer personal conflicts which arise.

"We have forgotten how to find simple things charming," states an article in a business paper. "The act of taking a walk at night under the stars does something to you that not all the suc-

(*Turn to page 52*)

Poems of Comfort

J. E. S. HARRISON*

"NOT IGNORANT"

1 Thess. iv: 13 (pt.)

'I would not have you ignorant'
Concerning them asleep,
They rest securely in His care
Whose boundless love doth keep.

'I would not have you ignorant'
That Christ Himself hath died,
Henceforth Death holds no fear for them
Who in that truth confide.

'I would not have you ignorant'
That Jesus rose again,
Then sorrow not for loved ones gone,
Let that great Hope sustain.

'I would not have you ignorant'—
Oh God, Thy Grace afford
That we, with them, someday may be
'For ever with the Lord.'

*Prebendary, St. Paul's Church, Weston Super-Mare, England.

NOT ALONE

Not alone—for Thou art with me
There to meet my ev'ry need—
There to comfort, cheer and keep me,
Steadfast, loving Friend indeed.

Not alone—though sin assail me
On Thy help I surely call,
Thou hast promised to be with me,
Thou wilt raise me should I fall.

Not alone—when loved ones leave me,
When the road is dark and drear,
When Life's loneliness enshrouds me—
Then I know Thy Presence near.

Not alone—when Death shall claim me,
Then, indeed, Thou wilt be nigh,
Thou, my Friend, wilt not desert me,
Thou wilt whisper "It is I."

Not alone—O Saviour make me
Worthier now of Thy great love
That, hereafter, I may see Thee
Praise and worship Thee above.

Carved Wood Paneling for Churches

FLIGHT INTO EGYPT
Wood Carving by Knut O. Svendsen

ONE of the leading stained glass artists for over fifty years, Knut O. Svendsen, is now the creator of an entirely new medium in the field of ecclesiastical art. This new form of religious art is comprised of carved and painted wood panels which can provide at reasonable cost a beauty formerly denied churches that could not afford expensive stained-glass windows or hand-carvings for sanctuary decorations.

Mr. Svendsen developed the wood paneling art in his spare time while associated with the internationally known Connick Stained Glass Artisans. This organization was responsible for the windows at St. Patrick's Cathedral in New York; the Rose Window of Boston University's Chapel; the Oak Park, Illinois Episcopal Church; the Chapel of the First Congregational Church of Los Angeles; the Chapel of Presbyterian Hospital in New York, and many others.

This talent and ability the artist brings with him to the new medium which offers much of the same reverence and beauty without the high and necessary cost of hand-carving or stained-glass. Each of the panels depicted in photographs accompanying

THE LAST SUPPER
Wood Carving by Knut O. Svendsen

this story was the work of many months. Each had to be designed first of all for a specific location, taking into account the use, intention, surroundings, and character of adjacent interiors. Observers viewing the wood panels give assurance of their superiority over the usual "painted pictures."

What is the process by which this New England artist created these panels? Careful and exacting workmanship is required. After first establishing the location and use of the panel or decoration, the design is executed and followed by a full-sized drawing. When the artist is satisfied with this he then begins his selection of various woods in plywood and veneers, of birch, black walnut, mahogany, and many others of varying thicknesses.

Mr. Svendsen next cuts out the pieces and assembles them on a large panel of plywood, selected for its exciting background. Some of these pieces are then enhanced with a transparent color which highlights but does not confuse or cover the predominant characteristic grains of the wood.

The exacting step of placing and carving the detail of hands, drapery, and faces follows again the character of the wood and its grain. The final operation consists of glueing each individual piece to the background, framing and spraying the entire panel with a lacquer or min-wax and rubbing the surfaces with a paste wax.

A few of the many uses for these panels within the church are: altar fronts, chancel decorations, reredos; as worship centers with removable and interchangeable panels for the different seasons of the church year; as a series for the Church School Worship Center on the life of Christ. Correct lighting increases the effectiveness of the panels by bringing out the depth and revealing their spiritual and religious sensitivity. Further information about this new form of religious art may be obtained by writing *Church Management*.

RENT DISNEY CARTOONS

Children may now meet their friends Donald Duck, Mickey Mouse, Pluto and others in the Walt Disney menagerie at churches which rent the one hour cartoon "festivals" available in 16mm from Association Films. The festivals, made up of six Technicolor cartoons each, are recommended for special parties and assembly programs. Films also may be rented in 30-minute lengths (three to a reel) called "Parades" or singly by individual title. Association Films also distributes an educational series called "True-Life Adventures." Write *Church Management* for further information.

WANTED

A Church That Offends

H. J. DALE*

IT has been said that the Puritans stood for two great principles: (1) a personal experience of God; and (2) a sense of personal accountability to God. These are still among the essentials that call for constant emphasis—and not least the second, for it is upon this all-important aspect of religious faith that special stress needs to be placed at the present time.

No one would be so unrealistic as to imagine that the Puritanism of the sixteenth and seventeenth centuries could be transferred in its entirety to a twentieth century context. Many of its ideas and practices would be wholly out-of-place and unacceptable in days like these. For the most part movements spring from the times and needs that call for them. It is extremely doubtful if Cromwell would be welcome today as people knew him three hundred years ago. Nevertheless there were deep convictions lying at the root of those stern and strong Puritan beliefs that might with great advantage be given more prominence today than oftentimes is accorded them.

There is a real danger that many of the privileges once enjoyed as part of our political and religious heritage may be jeopardized. By no means the least of the many changes that have taken place during this century is that of the growing control assumed by the State. Nowadays the secular authority claims the right to act in whatever way and manner it thinks will best serve its own immediate interests, often with little or no regard for the moral quality of its conduct. The old belief in the divine right of kings has been displaced by the divine right of governments. But what is morally wrong cannot by any amount of casuistical juggling be changed into what is morally right. No matter how expedient certain courses of action may appear to be, if fundamentally wrong they will result in nothing but an undermining of ethical strength and stability. All too often has expediency been the cause of moral and political disintegration. "The increasing power of the State," says J. B. Priestley, "is a stultifying factor and a menace," and then goes on to remark: "but it is thought laughable that any party should seriously challenge the State."

Yet is not that the Church's duty whenever the need arises? The most urgent necessity of this present time is to restore spiritual reality to life, and not least to the Church's life and witness. The Christian Church is on trial in a way and to a degree it has not been for many a long day. The world situation in all its complex bearings is challenging it to justify its claim to speak and act in the name of God, or to admit its impotence and failure. The old world is dead; a new world is struggling to come to birth. What kind of world—provided it survives—is it going to be? Many factors will decide that. But of one thing we can be very certain: unless spiritual forces play a vital part in influencing the turn of events, secular ones most assuredly will. The power which alone is capable of achieving such an end as our Christian idealism encourages us to strive for, is nothing less than an out-and-out witness on the part of all who profess to believe in the Christian message, and to the sufficiency and efficacy of its appeal. This means something more than evangelistic campaigns, valuable as these may be within limits. There must be no hesitation in declaring the conviction that only by unwavering obedience to the teaching and spirit of the New Testament can civilization be saved from disaster. The urgency of the message must equal the gravity of the situation. When the Church is prepared to practise the faith in which it professes to believe, it will win a new respect and experience a new power. A spirit of fearlessness will take possession of it, in which it will dare to make its stand in the name of Christ.

An Uncertain Voice

But all too often, unfortunately, the Church speaks either not at all, or with such an uncertain voice, that it fails to carry conviction. If only it would rise in its united strength, there is no power, no combination of powers, that could withstand the impact of its mighty influence. For want of such a demonstration of spiritual honesty and courage the world stands in mortal peril. Christian insight must be matched by Christian faith in action. In the name of Christ, Christians

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*Kingston-on-Thames, England.

Members Lend Money for New Building

SEARCY BRACEWELL*

THIS mid-Twentieth Century civilization with all of its complications, has emphasized the competitive features of our day and generation. Business has become more competitive and we enjoy a greater standard of living because of that competitive spirit. Political ideologies are competing with each other throughout the world more than ever before.

Along with all other competition, we have today more than at any other time perhaps in the history of the world, competition for the churches and Christian teaching.

Not too many years ago the church was the center of all social and cultural activity in a predominantly rural nation. People lived in isolated places with little opportunities or demands upon their time. The average family looked forward throughout the week to Sunday when the whole family would journey to church, spend the day, hear the teachings of Jesus Christ and enjoy the fellowship of friends and neighbors whom they had no opportunity to see except on Sunday.

Today, many things compete with the church for this center of social activity. We might mention two of these as the new types of communication and the increasing accessibility of modern means of transportation.

In order to compete in this modern civilization, the church itself must become more attractive. It must be built in such a way as to be competitive in this modern civilization. Air-conditioning, for example, is almost a necessity because the competing forces are air-conditioned. Modern and attractive buildings, scientifically designed to facilitate the work of the church, are necessary. Recreational programs within the church, with their attending buildings and equipment, are becoming necessary factors in competing with other forces which seek to focus the attention of people in other places.

Actually, there was a period of approximately twenty years within recent times when there was very little, if any, church building. Between the years 1930 and 1945 we had very little activity as far as church building was concerned. The depression years during most of the thirties and following that, the years of World War II made it impractical, if not impossible, for most churches to build and modernize. Consequently, the post-war years have found most churches to be inadequate as far as their physical plant and facilities are concerned.

This problem has been accelerated by the fact that during the past twenty years our civilization has changed somewhat from rural to urban. This has resulted in a great influx of people to the metropolitan centers and much suburban development.

Therefore, we have today and during the past few years the greatest demand in all of history for church buildings. We can take strength and have increased hope because of this factor. It is extremely heartwarming to note that congregations everywhere are sensing this necessity to build and equip in a modern manner.

The financing of capital improvements has become the great obstacle to be overcome in this surge of new church building. Conventional methods of borrowing money have been found to be inadequate in many situations, particularly in new and fast growing areas where the church does not have the benefit of a long history and much property.

J. S. BRACEWELL
Founder of the Broadway Plan of Church Finance.

*Assistant Director, Broadway Plan Church Finance, Houston, Texas.

DIFFICULTIES OF BORROWING

Churches cannot ordinarily borrow by conventional methods the amount of money they need to build and equip. This is understandable for several reasons. In the first place, a lending institution will not appraise church land and improvement on as high a basis proportionately as it will property used commercially, residentially, or for other purposes. The reason for this conservative approach as far as lending institutions are concerned is readily apparent and understandable. In the first place, no one wants to foreclose against a church, and lending institutions do not want to be put in the embarrassing position of possibly having to face such a situation. In the second place, church property is one-purpose property. It is not like an apartment house, or some commercial establishment which would be income producing. Consequently, even if the lender foreclosed against the church, there is very, very little he could do with the property without spending considerable money for converting it into some other type property.

The revenue then, in reality, is the real security behind any church obligation. The Broadway Plan recognizes this and approaches the problem of church financing for capital improvements from that standpoint.

The Broadway Plan of Church Finance arose as a matter of necessity in connection with church building and equipping. It had birth in the mind of a layman, J. S. Bracewell, a member of the Broadway Baptist Church of Houston, Texas. Mr. Bracewell, as a loyal member of the church, sought to develop a plan which would enable his own church to have a new building. Though times were difficult, in 1936 under his leadership the church successfully sold to the congregation $10,000 worth of these bonds. Mr. Bracewell, a lawyer, is well known in Texas. He has served as president of the Houston Bar Association and is at present Chairman of the Houston Port Commission.

It was not, however, until after the war in 1945 that the financing of church building through the issuance of bonds really came into existence as a

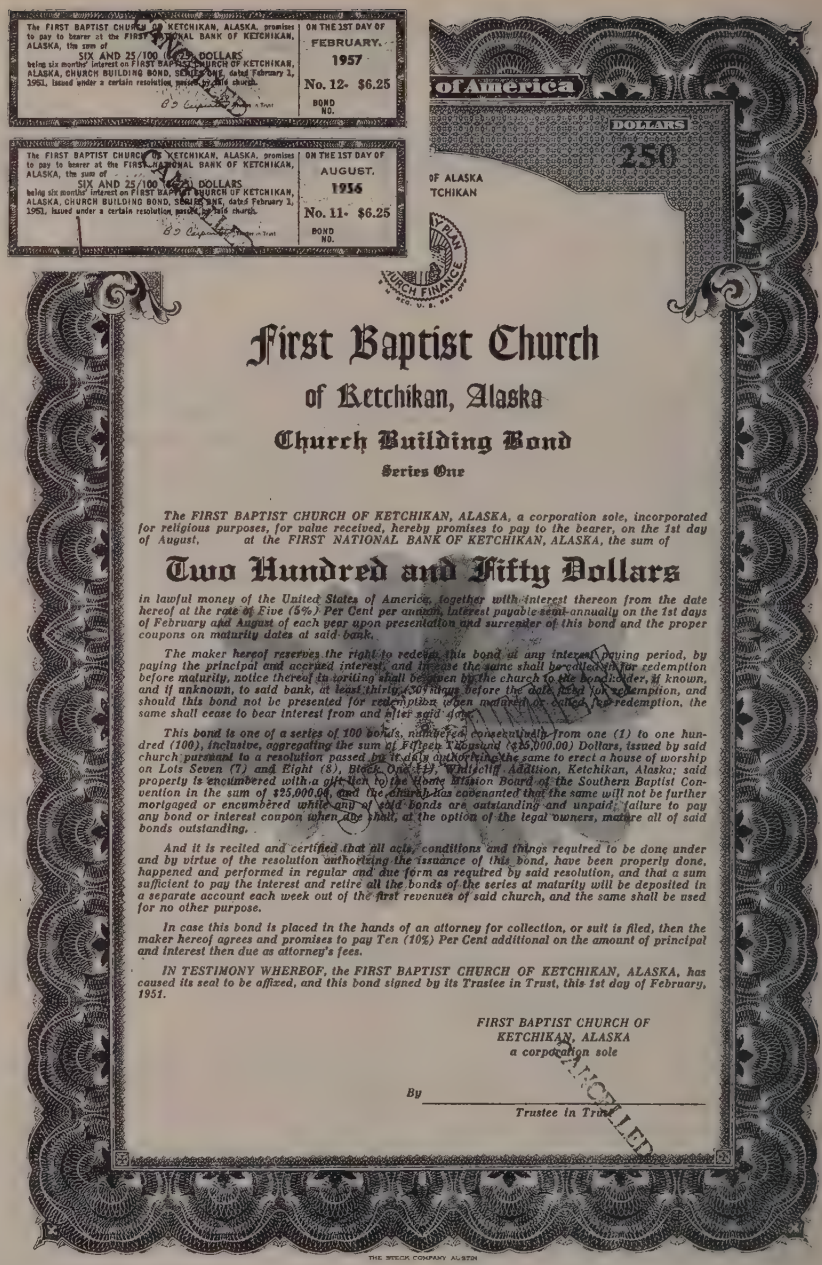
potent factor in church construction among all denominations. The Broadway Plan has been utilized extensively in the post-war years and there now have been some 850 churches throughout the country that have found it to be helpful in a solution to financing their building programs. The plan has been used in some thirty states and by churches of twelve major denominations.

Actually, the bond program involves borrowing money. However, the money is borrowed in a somewhat different manner than we ordinarily think of it. Rather than borrowing the money in one lump sum from a bank or an insurance company, the church borrows the money in smaller sums from various individuals who are willing to lend it. The church does this by issuing bonds—a bond being nothing more or less than a note. The church then prepares a series of small notes aggregating the sum which it needs to borrow and arranges for the repayment of the indebtedness over a period of time.

RESERVES FROM WEEKLY OFFERINGS

In all of these church programs the church has agreed that it would set aside out of its revenues two dollars per week for each one thousand dollars of the money it needed to borrow. This has been done by depositing that sum in its local depository bank. Against this assignment of revenue the church issues its bonds, payable at the bank out of the proceeds of such deposit. The bank is authorized as the agent of the church to pay the bonds as they mature without any further authorization from the church, so the bondholder has no further dealings with the church insofar as the bond is concerned after he purchases it, but presents it to the bank on its due date. Some of the bonds mature each six months during the thirteen and one-half year period. The bonds all bear interest at the rate of five per cent per annum, the interest being payable semi-annually. The required deposit (two dollars per week per one thousand dollars) is calculated mathematically to be sufficient to retire the bonds and to pay the interest as the same comes due.

As stated before, the Broadway Plan places the emphasis on the revenues of the church, rather than upon the real property, as the security for the church obligation. This, it is thought, is the soundest approach to the problem of church indebtedness. Actually, the revenues of the church are extremely constant, there being as little variation in them as in city or county tax revenues, or even public utility revenues. Consequently, if a church does not overextend itself in obligating its revenues, the constant flow of income affords the best security possible for a church indebtedness.



BOND ISSUED BY FIRST BAPTIST CHURCH, KETCHIKAN, ALASKA

This particular bond represents $250 which has been lent to the church by one of its members. It pays interest at the rate of 5% per annum, payable upon presentation of a coupon to be presented at the bank on the first day of February and the first day of August.

The bonds are sold principally to people who have a direct or an indirect interest in the church. As a matter of fact, a program cannot ordinarily be successful unless at least one-half of the bonds are absorbed within the membership itself. This oftentimes involves considerable sacrifice, but experience has shown that the church is actually strengthened by its endeavor in this respect.

When people in the church lend their hard-earned savings to the church (by purchasing a bond), they will thereafter take a more active interest in the financial affairs of the church. Even though they have been active in the church for many years, perhaps they have not been keenly aware of its financial problems. However, when the church is their individual debtor, they become more acutely concerned with the whole financial status. Having become peculiarly

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Social Security for the Minister

GLENN D. EVERETT*

MEMBERS of the clergy have a $32,000 insurance policy waiting for them with Uncle Sam. For the first time since the Social Security system came into being in 1937, ordained ministers of the gospel and members of religious orders became eligible for coverage on January 1, 1955.

The ministers can elect to accept the benefits of Social Security coverage or not, as their conscience dictates. That decision, a very important one, must be made within the next two years. Once made, it cannot be rescinded. The decision, so far as the government is concerned, will be strictly up to each individual clergyman or clergywoman. Only the personal signature of the applicant for coverage is required. Since ministers are to be treated as "self-employed" persons, the church or religious group employing their services will not be effected and will not have to make any contribution to the cost of coverage.

The annual "premium" on this combination life insurance and retirement annuity which the government offers will amount to three per cent of the clergyman's annual income up to $4,200 a year, or, in other words, a maximum of $126.00 per year. This is a "self-employment tax" paid annually along with the annual income tax return, and is in lieu of the Social Security deductions made from the average layman's payroll check in office or factory.

Most insurance experts would say that the coverage being offered clergymen is well worth the price. An insurance actuarial institute has estimated the value of the typical Social Security account at $32,000, translated into terms of life insurance.

A minister earning $4,200 a year will find that if he should be taken by death and leave a widow and two children, they will be eligible for $200.00 a month in benefits. The benefits would be reduced to $162.80 a month if there were only one child under eighteen, and would terminate when the youngest child reaches that age. However, if the widow does not remarry she becomes eligible for a survivor's benefit of $81.40 a month at the age of sixty-five.

*Washington Correspondent.

TWO ARTICLES ON SOCIAL SECURITY FOR CLERGYMEN

This is the first of two articles on the subject. Mr. Everett, a Washington newspaper correspondent, presents the factual side. Next month C. John Westhof, minister of the Presbyterian Church, Tulia, Texas, will present the moral issues involved in participation in the federal system.

If the minister himself survives to the retirement age of sixty-five, he will become eligible for a retired income of $108.50 a month, and, when his wife becomes sixty-five also, this will be increased to $162.80 a month. When he dies, his widow will go on receiving $81.40 a month.

If a minister does not earn as much as $4,200 a year, his potential Social Security benefits will be somewhat less, but will not be reduced proportionately.

The table below prepared by the Social Security Administration shows at a glance the benefits which a clergyman can expect to receive from Social Security coverage:

OLD-AGE AND RETIREMENT PAYMENTS

Average Monthly Earnings	Retired Worker	Retired Worker and Aged Wife
$ 70	$ 38.50	$ 57.80
120	62.50	93.80
170	72.50	108.80
220	82.50	123.80
270	92.50	138.80
310	100.50	150.80
350	108.50	162.80

Benefits will not become payable to clergymen until July 1, 1956, since a minimum of six quarters, or eighteen months of coverage, is required in order to establish an individual's insurance benefits. In order to maintain his "insured status" thereafter, a minister will need to be covered in only one-half of the remaining years until he is sixty-five.

In computing benefits, the average earnings of a clergyman over his entire period of work since 1951 (or since the age of twenty-two if that birthday comes after 1951) will be used as the base. Earnings in excess of $4,200 a year do not count. Years in which less than that sum is earned will reduce the over-all average, but Congress permits the clergyman, like others, to deduct his four years of lowest income from his computation of benefits.

Should he suffer the misfortune of becoming completely disabled, a minister can have his Social Security rights protected from diminution by virtue of his unemployment. Upon certification of disability, provided he has been under Social Security for one and one-half of the last three years before the disability occurs, his benefits are thereafter prevented from decreasing. He does not get any benefit payment for disability until the age of sixty-five (although bills are being annually introduced in Congress to add such disability insurance to the Social Security system), but, at least, he needn't worry that he will lose his equity in Social Security if misfortune comes.

BENEFITS OF THE SYSTEM

Other important facts which members of the clergy will want to keep in mind when weighing the desirability of Social Security coverage are these:

The Social Security benefits are payable without regard to other pension benefits for which he may be eligible under private insurance policies or the pension and annuity funds of his church. The only restriction on earnings after sixty-five is that he must not earn more than eighty dollars a month or twelve hundred dollars a year in wages or self-employment income. Under a new concession in the law voted by Congress, the retired person does not lose his eligibility permanently for Social Security benefits, but only for that month in which more than eighty dollars is earned, or for that portion of a year after his earnings have reached twelve hundred dollars.

As a practical example, a retired minister could fill a pulpit during the summer at a salary of two hundred dollars a month and would lose his eligibility for Social Security payments only for those three months.

SURVIVOR'S PAYMENTS

Average Monthly Earnings	Widow Over 65	Widow and 1 Child	Widow and 2 Children	Widow and 3 Children
$ 70	$30.00	$ 57.80	$ 57.80	$ 57.80
120	46.90	93.80	96.00	96.00
170	54.40	108.80	136.00	136.00
220	61.90	123.80	165.00	176.00
270	69.40	138.80	185.00	200.00
310	75.40	150.80	200.00	200.00
350	81.40	162.80	200.00	200.00

This is a somewhat unwieldy provision and is a hangover from the days of 1936 when Congress provided that a worker receiving Social Security benefits actually had to retire from the labor market to be eligible. Originally, the ceiling on earnings was only fifteen dollars a month. There was widespread unemployment in the American economy when this provision was enacted.

Congress has further modified this restriction now by providing that those over seventy-two who receive Social Security need make no report at all of their extra income. The chances are that by the time most ministers who now are considering election of Social Security reach retirement age, the present restrictions on outside earnings will either have been eliminated or further modified.

The same restrictions to outside earnings—eighty dollars in one month or twelve hundred dollars a year—are applicable to ministers' widows, whether young widows with children or elderly widows over sixty-five. Annuities which may come to the widows as a result of insurance policies or church pension funds, however, are not counted, since these are not "wages."

Other points which might be of interest are that a widow who remarries loses her right to survivor benefits, but the children remain eligible for assistance until eighteen. Aged and dependent parents are eligible for small monthly benefits under Social Security if the son or daughter upon whom they are dependent dies. Proof must be shown that they were being supported by the deceased at time of death.

In reckoning the amount of Social Security tax to be paid, as well as the average income on which benefits ultimately are based, all of a minister's income is taken into consideration, except the rental value of his parsonage or the amount of housing allowance paid him in lieu of a parsonage, both of which items are exempt from income tax. Thus, the fees received for weddings, christenings, funerals, or other sacerdotal rites must be computed. So must any other outside income, whether directly related to the clergyman's ministry or not. A part-time teaching job or profits from writing would be included, for example, and might help many ministers of modest salary attain the level of full coverage.

Congress has been generous in giving ministers plenty of time in which to make up their minds as to whether their concept of church-state relations permits them to participate in Social Security. While eligibility for coverage started on January 1st, the ministers do not need to make their election until they file their final income tax return for this year, the deadline for which is April 15, 1956. They will be given a second, and final, chance to make their decision when filing their 1956 tax return, not later than April 15, 1957.

If both deadlines pass without a minister through his own volition filing a statement electing coverage, he will be deemed to have decided against it, and will not thereafter at any time be eligible for coverage. Congress wrote this provision into law to prevent "adverse selection," that is election of coverage at a later age in life when the ratio of benefits to contributions will be higher.

He can go to the nearest post office and if the postmaster does not have a copy of the form on hand, he will secure one for the clergyman. The minister will also need to secure a Social Security number, if he has not had one by virtue of previous employment. The post office also can direct the clergyman on how to obtain a Social Security card.

Many ministers who worked at part-time jobs in college or before entering seminary will go scurrying through old papers to find their Social Security number. If the card is missing, the Social Security Administration can usually locate the number, if the minister recalls where his last secular employment was.

Since election of Social Security will increase the amount of income tax that must be paid in 1955, ministers will want to raise the estimates of tax owed for the year, and raise their quarterly returns accordingly. Otherwise, the additional tax will fall with one blow April 15, 1956.

Once a minister has made his decision to elect Social Security coverage, he has to stick with it for the rest of his life. He will not be allowed to drop out, even if in his later ministry he finds himself serving a congregation with narrow views on church-state relations. The government, not wishing to indulge in theological controversy, has left that issue up to the individual minister and his religious group to decide.

Ministers should remember that they will have to take action upon their own initiative to obtain the benefits of Social Security. The government does not plan to come to them individually to explain the benefits. Those ministers who file the required forms will be covered; those who don't, will not be. It's an important decision and one worth acting upon promptly.

Members Lend Money

(*From page 12*)

aware of the need to meet the church budget, they will be more concerned with their own tithes and offerings, making for an extremely wholesome situation.

ADDITIONAL BOND ISSUES

A church which is located in a growing community, and particularly a church with an evangelistic approach, will ordinarily find that it is impossible to complete its entire contemplated building program at one time. Consequently, most churches build in phases or units, with the thought that additional physical facilities will be built, dependent upon the increased need and future financial ability of the church. Recognizing this factor, the Broadway Plan makes provision for additional issues of bonds on a parity with the first, as the church income increases in sufficient amount to incur additional bonded obligation. This is felt to be extremely important in order that the church will not be stifled in its growth. Many churches have issued bonds five or six times over a period of years, and in this way have been able to keep apace in their building program with the growth of the church in numbers and revenue.

Experience has proved the soundness of the approach to financing capital improvements of churches by the use of a bond program such as the Broadway Plan. In all of the 850 churches for which the Broadway Plan has prepared programs, there has never been a known default of any bond or interest coupon. This speaks well of the record of churches in paying their obligations. This unique approach to financing is playing a significant part in the growth, modernization, and adequate equipping of church buildings in the post-war era —in meeting the competition with which the church is faced in this modern time.

Laws regulating the issue of bonds vary in different states and jurisdictions. The Broadway Plan, through its attorneys, exercises care that all legal requirements are complied with in connection with the program. Although problems have been faced in various localities, the Broadway Plan is in use by churches in 32 states and Alaska, operating under the laws of those jurisdictions.

The Church's Editorial Writers

ROLAND E. WOLSELEY*

PRESS and pulpit need each other because they have at least one common goal.

Both want a better-informed, better-educated public with which to deal.

Such a public is a necessity to the press if it is to survive economically or lift itself above the level of appealing mainly to the eighth grade mind. For that is the level to which the press must appeal today. This describes the information, not the intelligence, of users of the press.

And an educated public is essential to the pulpit if the church is to be most effective in conveying its good news: the news of the gospel. That news is, of course, that there can be a better world than the worry-, fear-, and misery-laden one in which most of the people on this globe now live.

The need for economic survival always is present for the American press, for unlike the church it cannot look to a subsidy from its public. It must give the public more or less what that public wants. No editor in his right mind would prefer to reach readers with trivia and sensationalism if, instead, he could reach readers by emphasizing news of the arts, religion, education, and other such subjects. But now these topics simply do not draw readers in large numbers.

Newspapers must print most of what they offer. That is to say, they must give considerable space to man's misdeeds rather than to his good deeds because newspapers that have tried anything else usually have failed. The public generally gets what it wants in the way of a press. Some persons have said "what it deserves."

If in some city there is published a big, successful newspaper crammed with sex stories, crime exploits, and other news that church people might consider not worth as much space as they sometimes get, it is because there are enough people in that city to keep the paper flourishing who are the type that prefer sensational news. The day that the majority of the public wants something else and will prove it by buying the "good" newspapers rather than the "bad" the public will get better newspapers.

(*Turn to next page*)

*Professor of Journalism, Syracuse University, Syracuse, New York.

PRAY BIGGER PRAYERS

What am I praying for these fearful days?
For creature comforts and for stagnant peace,
While fires of hatred and suspicion blaze,
And weary peoples hunger for release?

For effort based alone on human plan,
To check a world obsessed with greed and sin,
Building a larger, earthly house for man,
Without the Spirit's hearth fire glow within?

Teach me, O God of wisdom and self-giving
To pray thy yearnings for this troubled earth,
That men may find the secret of real living,
As in their hearts the Christ has come to birth.

New worlds will not be made from human charts,
But by God's living power in human hearts.

Belle Chapman Morrill
Rochester, New York

Because of our anxieties and fears, we often become takers instead of givers, hoarders of love and sympathy, opportunists who use friendships.

EARLY VOLUME OF CHURCH MANAGEMENT FOR SALE

One of *Church Management's* first subscribers more than 30 years ago wishes to sell a complete set of Volume I of the magazine. This is a real opportunity for authors, researchers and ministers wishing to have a complete set of the magazine on their shelves. Interested individuals should contact Ralph V. Gilbert, pastor of The Presbyterian Church, Fremont, Nebraska.

NATIONAL ARCHIVES AT NIGHT

View of the National Archives, Washington, D.C., repository for the nation's priceless political documents and permanent federal records. It is now illuminated nightly from dark until 10 P.M., during which time visitors may tour the Exhibition Hall where the Declaration of Independence, the Constitution, and the Bill of Rights are prominently displayed. Two-hundred-eighty Crouse-Hinds floodlights illuminate the block-long structure.

Why? Because then it will be more profitable for the press to produce papers with more sobriety and emphasis on man's constructive actions. But when that day comes the public itself must have improved in its moral standards and conduct.

I simply am describing the journalistic scene as I see it. I regret that this is the picture. If my analysis is correct it would seem that the church has a part to play.

Is it not one of the major goals of the church to help improve the public, to raise the level of human conduct, to make better men and women of all of us? The more nearly successful the church is in this aim the happier journalists will be.

Press and pulpit must help each other in their common aim. But how?

First, each must do better in communicating with the public. The reporter, the news writer, the editorialist, and other journalists must make the news more understandable and meaningful than now. The preacher, the religious journalist, and all other churchmen who deal with that same public—for it is the same public, after all, in each community—must make their messages more understandable and meaningful than now.

Both press and pulpit are users of words—written in the one case and spoken in the other. But the need for improved communication is the same for each. How can this goal be achieved?

One source of improvement is for both press and pulpit to use words with greater care. Press and pulpit both forget at times that words are just signs. Here is where the semanticists can be of help to both groups.

Both press and pulpit must beware of old, stale, worn language that no longer signifies what it once did or has become ambiguous. The pulpit must give up relying on such stereotyped and barren language as *born again, granting salvation, bind up our wounds, is no more* (death), *the outreach of the church,* and *fellowship with,* to mention only a few out of hundreds.

The press is not only guilty of passing on this vapid vocabulary but also has a complete battery of stereotypes of its own which it uses mainly on specialized pages.

Another source of improvement in communication is in the way the press and pulpit use facts. They should be more accurately used. Here I would say that the pulpit is the more serious sinner. The pulpit is much too often given to making sweeping generalizations unhampered by facts.

NEED OF ACCURACY

I realize that sermons are more than facts. They must be or they will sound like entries in an old-fashioned encyclopedia. But when a preacher comments on economics—as he most certainly has a right to—he should be well-versed in the subject. And I do not mean here to pick out only the pastor who is continually critical of our economic system. I include also the one who constantly approves our economic order and is incapable of being critical of it. Each needs facts.

One of the greatest ministers this country ever has had—Ernest Fremont Tittle—was approached one day by a member of his staff with the suggestion that he include a certain incident in a sermon, something that had taken place in Evanston shortly before. He kept asking her questions about the story she told. He explained his insistence about evidence by saying: "I have to be sure of my facts. They must be facts that will stand up in a court of law."

A newspaper office is organized to achieve accuracy. Most United States newspapers have a conscience about thoroughness and have a respect for facts. News is subject to varying degrees of verification before being printed. Whole libraries are maintained by some papers to help provide backstopping of editors and proofreaders.

Editorial writers—journalism's closest counterpart of the preacher or church speaker—usually are careful of their use of facts. Those on dailies often spend many hours on the production of just a three-hundred to five-hundred-word article for the editorial columns. Their copy sometimes is checked by others on the staff before it is printed.

But what of the pastors, the editorial writers of the church? Is it not true that many a pastor assembles his Sunday sermons with complete reliance upon himself as the sole authority for his statements? Like as not, no one else ever sees his notes or his outlines or his written out sermon—or his speeches at the annual men's dinner or the women's guild banquet.

The churchman's audience is what *The New Yorker* magazine likes to call a captive one. He can make the most careless statements freely because the spoken word goes out there into the air over the congregation and few persons can hold it still long enough to check upon it. But a newspaper story or editorial is permanent. A reader can take it to a library and to living authorities and bring the test of other facts to bear upon it.

Words can be arranged, accidentally or purposely, to distort or to misrepresent the facts. The pulpit must be more respectful of the fact that there is a difference between a statement of fact and a statement that merely reflects a personal attitude. Neither the good journalist nor the good churchman makes the mistake of thinking that things are necessarily what they seem.

UNDERSTAND EACH OTHER

Another way for press and pulpit to achieve their joint goal of satisfactory communication is to understand each other's way of life. All churchmen ought to work on a newspaper for a few months every few years and all journalists ought to be active churchmen, of any faith, all year 'round, with a chance at the pulpit occasionally, as happens in the city where I live, Syracuse, New York. The publisher of the morning daily annually preaches at one of the Baptist churches. And the pastor on that Sunday has provided the leading editorial. I think the publisher gets the better of the bargain, because he is regularly active in church life, whereas the preacher has little to do with journalism except in writing that one editorial a year. With more of that sort of interchange we might have better newspapers and better sermons and better church publicity.

If the pulpit understood the way of life of the press better than it does, pastors would know what to send newspapers in the way of church news, how to prepare the copy better than they do, what a deadline is and how to meet it, that they should stop expecting newspapers to print every word of church news sent in, that they should not be jealous of other churches or denominations that may get—or seem to get, for they rarely do—more space because they are more cooperative. They would understand when some stories do not get in the paper, they would remember picture possibilities, and see that the press has a proper place at church functions.

And if the press understood the way of life of the pulpit better than it does, it, in turn, would do such things as these:

Always put the writing and editing of church news into the hands of men and women with religious training and knowledge.

Be more patient with the often overworked pastor, who has a multitude of responsibilities and many different kinds of problems to face every day.

Pay closer attention to what is going on in the churches themselves and try to report more of their work at first hand than now is being done.

Not be so afraid of religion as a subject for editorializing and try to offer some guidance about church affairs as readily as it does about politics.

Consider it important to keep up on the world of religion.

Press and pulpit are aiming their words and their ideas at the same people. They can learn from each other about how to do so successfully. If they remain strangers, if they quarrel, if they do not cooperate to the fullest extent possible, they cannot be as successful as they might and need to be.

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American Stained Glass

A. M. GOTTSCHALK*

IN view of the shifting interest in contemporary church architecture the medieval style of church window is facing a closing chapter. The Gothic emphasis of Architect Ralph Adams Cram in church building is giving way to the influence of Architect Frank Lloyd Wright in the construction of buildings according to function and use. This means, necessarily, a drastic change in the pattern of windows. In certain respects, therefore, we are witnessing the closing of one period in stained glass history, and the opening up of a new era.

Hence, it seems fitting to review the major gains of the past fifty years. The archaic window style had its revival in the United States in the early part of the present century, alongside the Gothic movement in church architecture and building.

Among the stained glass artists of this period many personalities might be mentioned, but for our purpose we shall restrict our account to certain representative men. When Ralph Adams Cram, who had written *The Gothic Quest* in 1907, designed a building for Calvary Presbyterian Church in Pittsburgh in 1908, he engaged William Willet and Ann Lee Willet to do the windows in a style that would harmonize with the Gothic architecture. This event launched the movement which revived the medieval craft of window-making and set a new pattern for stained glass in the United States. Stained glass men sought first-hand acquaintance with English and French cathedrals of the twelfth and thirteenth centuries, notably Canterbury and Chartres. They sought the formulas for making antique glass that would have the glorious color and sparkle of the old cathedral windows.

Among these visitors to the Old World was Lawrence Saint of Philadelphia. He became known to the public as the illustrator of Hugh Arnold's book, *Stained Glass in the Middle Ages in England and France,* the first edition of which was published in London in 1913. In 1917 Saint began working for Raymond Pitcairn at the Bryn Athyn Cathedral, near Philadelphia, and worked eleven years in research and experimentation, in designing and painting stained glass according to medieval standards and practice, completing five windows.

MEDALLION STRUCTURE IN MEDIEVAL MANNER

Lower panels in a window in the Covenant Presbyterian Church, Charlotte, North Carolina. Photograph is of the cartoon sketch which precedes the glass structure. Window designed by Willett.

*Minister, Haman Memorial Church, Evangelical United Brethren, Nazareth, Pennsylvania.

From 1928 to 1935 he was in charge of the stained glass department of the Episcopal Cathedral, Mount St. Albans, Washington, D.C., during which time he perfected over thirteen hundred different formulas for the making of glass colors according to methods employed by the medieval craftsmen, and discovered their technique of painting. Examples of his meticulous work can be seen in the north transcept of the cathedral. The great rose window is particularly noteworthy.

Nicloa D'Ascenzo was the first to get the deep rich effect of the blues and rubies in his windows which is found in the early Gothic glass. The design and color in his windows in the Washington Memorial Chapel at Valley Forge, Pennsylvania, started about 1914, was

CONTEMPORARY DESIGN

This window in Saint John's Evangelical Reformed Lutheran Church, Wheaton, Illinois, shows a radical departure from the traditional. Design by Willett Studios.

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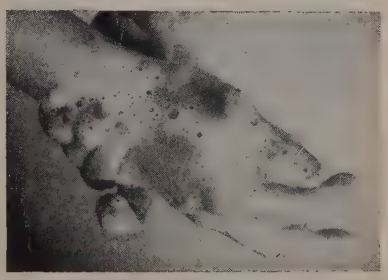

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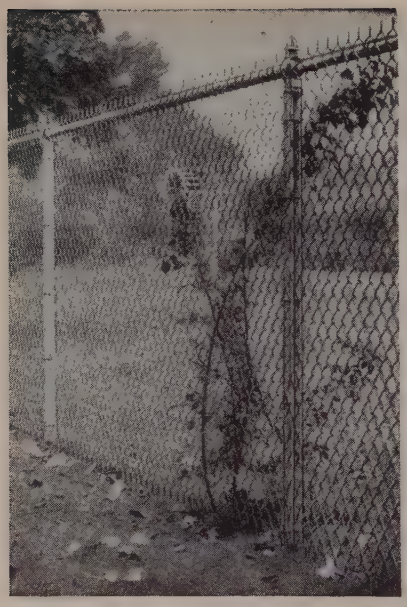

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well in advance of his time. Many years of work were climaxed early in 1954 when the last of twenty windows were installed in the Memorial Tower. D'Ascenzo, who retired in 1939 and died in April 1954, altered the course of development in the stained glass field by his popular application of early Gothic stained glass technique. His windows mark a return to the jewel-like quality found in early cathedral windows. His work in the chapel of Muhlenberg College, Allentown, Pennsylvania, is an outstanding achievement. The record of the D'Ascenzo Studios includes commissions in forty-three states, the District of Columbia, and five foreign countries.

The late Charles J. Connick of Boston has possibly done more to popularize stained glass than any other person in the United States. He did a great deal of writing and lecturing. Examples of his work can be seen in churches and cathedrals from coast to coast. He has written the best modern book on stained glass, *Adventures in Light and Color,* published in 1937. He set high standards in his craft which have been an inspiration to many stained glass artists who worked with him, and to the craft as a whole. He used the best techniques of the medieval windows, but added character and originality to his designs. His work represents a modern adaptation of the Gothic spirit. A good example of his symbolic medieval design is seen in the large window of the chapel at Princeton University.

Henry Lee Willet continues the tradition established by his father and mother, William Willet and Ann Lee Willet, of Philadelphia. He is today one of the most widely represented craftsmen in the country. His windows are noted for their vibrancy of color and interest in detail, both qualities of which are exemplified in the windows in the Children's Chapel in the Washington Cathedral. His ability to adapt design to style of structure reveals a vitality and an imagination needed in this day of change. The public as a whole is indebted to Henry Lee Willet, who, in collaboration with Harold Rambusch, wrote the article on *Stained Glass* in the 1948 edition of the Americana Encyclopedia.

We are fortunate here in the United States to have scattered in almost every part of the country stained glass studios with artist craftsmen who are doing commendable work. It is no longer necessary to seek nationally known firms in order to get excellent work done. Small studios everywhere are gaining the reputation for the high grade of workmanship worthy of the great masters in the field.

Modern architectural forms and materials need decorative glass suitable to their style. When the Gothic styles give way to the contemporary, craftsmen of today must supply the talent and genius to fill this need. It becomes necessary to think of colored light in new and appropriate terms.

MODIFIED MEDALLION STYLE

This is one panel of a three panel window in Christ Episcopal Church, Indianapolis, Indiana. This panel has a fairly modern subject: American Episcopalian. Above is shown Bishop Seabury; center the American Prayer Book and, lower, Bishops White and Kemper on a western tour. This window by Rambusch.

Above right: **Transfiguration window in Grace Evangelical United Brethren Church, Lemoyne, Pennsylvania. Christ in the center, Moses on the left and Elijah on the right. Window by P. J. Reeves & Company.**

Below right: **Window devoted to Saint Silas in St. Paul's Episcopal Church, Rochester, New York. Window by Charles J. Connick Associates.**

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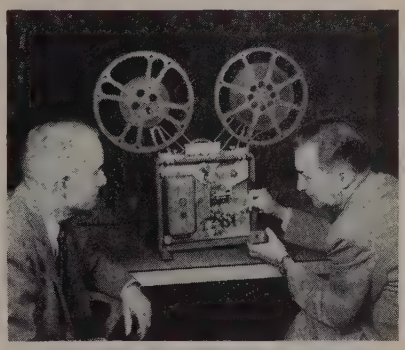

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The Song of the Cross

FRIEDRICH REST*

MAKING homiletic use of the great hymns of the cross constitutes an interesting and unique approach to the Sunday and midweek services in Lent. Members of the choir and children seemed to express an unusual interest in this series. Possibly more attention to the meaning of hymns will be given by other members, as well, as they sing them.

Each sermon was based on the messages contained in stanzas of one outstanding hymn of the cross, which in turn is based on some passage of scripture.

Techniques we found helpful were to have the entire congregation read in unison the hymn text immediately before the sermon, with the organist giving the melody in the background. Following the hymn text a Biblical text was usually read by the pastor; the story of the hymn was sketched, followed by the main emphasis which was on the messages in some of the stanzas. After the sermon the congregation sang the hymn, possibly with new understanding of the words. The following week the choir used the hymn text from the previous sermon for a special selection, thus helping to provide continuity and to impress the message of the hymns a bit more deeply.

Due to the fact that each stanza tends to become a text, the messages most of the time were centered on two stanzas, with only a few broad statements for the remaining stanzas.

The following sketches may be suggestive for making a slightly different approach to the old, old story we all like to tell.

I. THE SIMPLICITY OF THE CROSS

Based on the hymn "There's a Green Hill Far Away."

Text: John 19:17 "They took Jesus therefore; and he went out, bearing the cross for himself, unto the place called the place of a skull, which is called in Hebrew Golgotha." (Romans 5:8 could also be used as a text.)

The cross has a wondrous attraction. It is a magnet which draws me to it, and every Lent I feel willing and eager to go to the cross and preach what is in my heart of the story of Jesus and his love.

1. The first stanza: The Place (Or the Setting)
2. The second stanza: Pain (Or Suffering)

In confirmation class we sometimes stand and hold our arms outstretched for one or two minutes to see what it must have been like—yet to hang on these arms for three hours, with support for the feet by way of a nail driven through the flesh, is to know pain which we cannot know or tell. We believe it was for us he suffered there, to reach the heart and soul of men.

3. The third stanza: Purpose (Or Salvation)

We may not be able to explain how it was possible, but we simply believe that God forgives our sins and Christ died for us.

4. The fourth stanza: Prince (Or Saviour)

This stanza is the climax, telling about the sinlessness of the Saviour, pointing to him as the Prince of glory who can unlock the gates of the heavenly city.

Refrain—Love—Trust—Practice. Don't dismiss the scene of the green hill and what happened on it. Think about it often; love God; trust him; practice your faith in daily life!

II. THE LESSONS OF THE CROSS

Based on the hymn "Go to Dark Gethsemane."

Text: Matthew 26:30, 36 "And when they had sung a hymn, they went out into the Mount of Olives. . . . Then cometh Jesus with them unto a place called Gethsemane, and saith unto his disciples, Sit ye here, while I go yonder and pray."

In one of my books about the author of this hymn, I discovered that James Montgomery isn't considered a genius. But what wouldn't some of us give if there were a James Montgomery among us today! We could, after years of choosing hymns, suggest a couple of areas where new hymns would be welcomed. And if the new hymns came up to the quality of such hymns as "Angels from the Realm of Glory," " Go to Dark Gethsemane," "In the Hour of Trial," "Holy, Holy, Holy Lord," to mention a few of the best known of the hymns he wrote, we would be more than satisfied.

1. First stanza: Learn to Pray. You who know the tempter's power, learn to pray. Spinoza says there are three things a person wants: riches, honor, and lust. We must reject unworthy methods. I may not know the mystical heights attained in vision by the Apostles Peter and John, but I understand how God calls us—he calls us to obedience! Pray for strength against temptation.
2. Second stanza: Learn of Him to Bear the Cross.
3. Third stanza: Learn to Die.
4. Fourth stanza: Learn to Rise.

III. THE LONELINESS OF THE CROSS

Based on the hymn " 'Tis Midnight; And on Olive's Brow."

Text: Luke 22:39-43 (Verse 41: "And he withdrew from them about a stone's throw, and knelt down and prayed.")

What a miserable perversion of truth when sinful souls are directed to St. Peter or St. Mary for comfort—as though these had helped the Lord win redemption or righteousness for them. Where was Mary when Jesus fell to his knees in Gethsemane and the weight of the world pressed from the veins in bloody sweat? She was not with him. Where were Peter, James, and John when Jesus needed an angel to strengthen him? They were sleeping and could not watch with him one hour. Where were the others when Jesus was arrested? Should we place our hope of eternal salvation on these faltering, wavering, weak, timid, fleeing disciples? Jesus alone shall be our comfort in life and death. (From Wagner and Polak.)

1. First stanza: He Prays Alone. Prayer originates with God, with whom we should have more than a bowing acquaintance. (*Turn to page 24*)

*Minister, St. Paul Evangelical and Reformed Church, Hermann, Missouri.

Should They Be Told?

HARRY M. SAVACOOL*

"IS this Reverend Jones?" asks the voice on the phone.

"Yes, it is. What can I do to help you?" replies Reverend Jones.

"This is Carl Wills, Reverend. You know my mother was operated on at the City Hospital this morning. I thought you might hear of it and go in to see her and I wanted to talk to you first. I just had a talk with the surgeon and he says mother has an incurable cancer. They couldn't do anything but just close her up. The doctors don't want her to know and we agree. It might shorten her life to know. The shock might kill her. We have told her that everything was O.K. and that she will soon be all right. I just wanted to let you know so that you wouldn't drop anything."

This scene, or something very similar, is being enacted in dozens of American hospitals and sick rooms every day. People doomed to death within a matter of weeks or a few months are being told by their physicians that everything is all right and that they will soon be well. Friends and relatives go in every day and tell the doomed patient that he or she is looking much better, or if things are so bad they can hardly do that, that it is just a bad day and they will be better tomorrow. Ministers stand by the bedsides of these patients with their lips sealed. In many cases the supposedly deceived patient is suspicious and torn by fear and in special need of spiritual help. Even if they ask the fatal question directly the unhappy minister must stall, evade, or just plain lie.

The whole situation roots back into a philosophy of life which is axiomatic with the medical profession, which is that physical life is to be kept going just as long as possible at any cost in suffering or anything else. Reverence for life is a noble principle and we may well be glad that the physicians hold to it so tenaciously but for Christians it is a very real question whether it should be applied so as to endanger the welfare of the soul.

As so-called religious liberalism has gradually hacked away at the roots of the fundamental Christian beliefs and as materialism has gotten a stronger and stronger grip on our people, the present physical life has overshadowed everything else. People give a lip service to belief in eternal life, but when death threatens a loved one they will, if necessary, trade eternal life for a few weeks of miserable suffering in the body. Often it is the family rather than the doctor who insist upon the deceit.

The plain fact of the matter is that hundreds of people who face certain death within a few weeks or months are being encouraged to believe that they are all right and will soon be well. Many of these people are not saved. Many of them would not accept Christ even if they knew death was near at hand, but some of them would. If the soul and its salvation are as important as we say they are, certainly it is a tragic wrong to leave undone anything that may lead to the salvation of a soul.

Even in the case of those who are Christians it is not doing them any kindness to keep dangling before them the allurements of returning health and keep their minds on physical things when if they knew the truth their whole thought would be of eternal things and of preparation for death.

In the final analysis it all comes back to what we really set value upon. We need to take care lest our actions in a

(*Turn to page 61*)

*Minister, Owego Methodist Church, Owego, New York.

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The Song of the Cross

(*From page 22*)

2. Second stanza: He Wrestles Alone. Each of us has an inner struggle.

3. Third stanza: Weeps, but Not Forsaken. He weeps for others' guilt, not for himself. He was never forsaken.

4. Fourth stanza: Angelic Strains Soothe.

IV. THE AGONY OF THE CROSS

Based on the hymn "Jesus, Refuge of the Weary."

Text: Matthew 27:37-38 ". . . 'This is Jesus the King of the Jews.' Then two robbers were crucified with him, one on the right and one on the left."

1. First stanza: Refuge.

2. Second stanza: Repentance.

3. Third stanza: More Love to God. May our eyes turn to the cross. In a novel, *One Increasing Purpose,* A. S. M. Hutchinson portrays a man trying to explain to a blind man the theory of designs in furniture. "I don't know why a man can't express himself in wood," he says, "as compared to self-expression through words, stone, etc." The answer given was, "In wood? It has been done, sir, mightiest expression man ever knew, in wood." It was on the cross of Christ where one expressed himself in a marvelous way.

V. THE LAMB OF THE CROSS

Based on the hymn "My Faith Looks Up to Thee."

Text: Isaiah 53:7 "He was oppressed, yet when he was afflicted he opened not his mouth; as a lamb that is led to the slaughter, and as a sheep that before its shearers is dumb, so he opened not his mouth."

1. First stanza: Forgiveness. Jesus Christ is the Lamb of God. He is without spot. He was mysteriously given as the bearer of the sins of all the world.

2. Second stanza: Increase Our Love.

3. Third stanza: Guide Me.

4. Fourth stanza: Eternity—Bear Me Safe Above.

VI. THE POWER OF THE CROSS

Based on the hymn "In the Hour of Trial."

Text: Luke 22:55-62 (The story of Peter's denials.)

1. First stanza: Plead for Me. A maid accuses Peter. The Lord looked on Peter. Peter's denial "human." The rooster on our church steeple says, "Enter the church in humility. Be humble."

2. Second stanza: Remind Me of Gethsemane and Calvary. There are two kinds of forces at work in each of us: the good and the bad. Peter confesses Christ as the Son of the living God. Six verses later Jesus says to Peter, "Get thee behind me, Satan." A good man is good not because there is no evil in him, but because he lets the good predominate. Therefore two things are always possible: There is always hope for saving every evil person and it is always possible for a good man to do evil.

3. Third stanza: Trust in Jesus. Cast cares on him.

The power of the cross is that it helps me to look to Jesus and ask him to plead for me, to remind me, and to help me to trust in him.

VII. THE RESPONSES TO THE CROSS

Based on the hymn "Saviour, Thy Dying Love."

Text: Acts 9:6 "But rise, and enter into the city, and it shall be told thee what thou must do."

1. First stanza: A Response Called For.

2. Second stanza: Four Things to Do: cross to bear, wondrous love declare, song to raise, or something else for our Lord.

3. Third stanza: A Faithful Heart.

4. Fourth stanza: Complete Dedication.

VIII. THE BATTLE OF THE CROSS

Based on the hymn "Onward, Christian Soldiers."

Text: Revelations 11:15 "The kingdom of the world is become the kingdom of our Lord and of his Christ: and he shall reign for ever and ever."

1. First stanza: Christian a Soldier.

2. Second stanza: Church Is Like an Army. H. E. Luccock has a soldier on the marching ground use this comparison, imagining answers like these: "Jones is expecting company today, so he didn't come; Smith has only one day of rest, so he isn't out marching today; Jackson didn't care to march today because you haven't been out to see him for a long time; Robinson marched with us nine months ago, so why should he hurry back?"

3. Third stanza: A Constant Church. An optimistic church in the face of difficulties.

4. Fourth stanza: A Conquering Church.

Suggestion: Seldom does one article or sermon have as much inspirational material in it as a sermon on this hymn by R. E. Smith, *Modern Messages from Great Hymns,* pp. 239—.

IX. THE WONDER OF THE CROSS

Based on the hymn "When I Survey the Wondrous Cross."

Text: Galatians 6:14 "But far be it from me to glory, save in the cross of our Lord Jesus Christ, through which the world hath been crucified unto me, and I unto the world."

1. First stanza: The Wondrous Cross. There is a noticeable turn to God. In 1850 only sixteen per cent of the population belonged to an organized religious body. By 1952 the figure had gone up to fifty-nine per cent. The cross is drawing people to Christ.

2. Second stanza: Boast Only in the Death of Christ.

3. Third stanza: God's Love Revealed on the Cross.

4. Fourth stanza: Stewardship of Life. Make a rough estimate of the value of some buildings around your place, then suggest, "Were the whole realm of nature mine, that were a present far too small."

X. THE SHADOW OF THE CROSS

Based on the hymn "Beneath the Cross of Jesus."

Text: Matthew 27:36 "And they sat and watched him there."

1. First stanza: Solace. A weary land—we are more familiar with that than we are with a mighty rock. Two world wars have been frustrating experiences, to say the least. The idealism of the first war was reduced to the weariness of fighting the second war without any real hope. But the thing that makes us more weary than anything else is sin, and that is why we will always know the weary land. But the mighty rock has on it inscriptions of vitality, refreshment.

2. Second stanza: The Dying Form. This stanza has been the bottleneck in my plans for preaching a series on "The Song of the Cross." For years I've thought I would like to do it, but when I began to think of the second stanza of this hymn, particularly the last two lines, I wondered what else I could say:

> And from my smitten heart with tears
> Two wonders I confess
> The wonders of his glorious love
> And my own worthlessness.

But even when we say this, we cannot tell exactly what it means. When we paint, or write, or preach, or talk, there is one thing we have in mind, but another thing gets down on canvas, paper, or in the air. People catch what we mean or they don't get it. The love of God, described in his hymn, is a pure love, while the love in man has some resentment, jealousy, hatred, or some other reservation in it. His love is glorious!

3. Third stanza: The Heart of Lent. "My sinful self my only shame, my glory all the cross."

XI. THE WAY OF THE CROSS

Based on the hymn "All Glory, Laud and Honor," for Palm Sunday.

Text: Mark 11:1-10 (The story of the triumphal entry of Jesus into Jerusalem.)

1. First stanza: Palm Sunday and Our Praise.

2. Second stanza: Why They Praised.

3. Third stanza: Accept Our Prayers.

The sermon title is like this for Palm Sunday because some who shouted "Hosanna" on Palm Sunday were fickle enough to follow fearfully on Good Friday. The way of the cross is like that.

Conclusion: Let Christ Be Your King!

(*Turn to page 28*)

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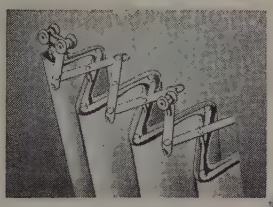

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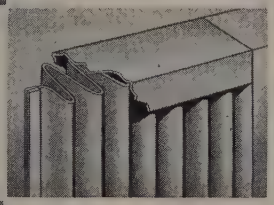

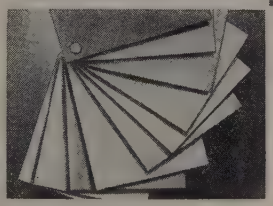

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Teach Us to Pray

HAROLD WILEY FREER*

GERALD Heard says that for most people prayer is a shopping list handed to God with the request, "Please fill this in the next five minutes." That kind of prayer does not satisfy some of us. But who will teach us to pray? Where can we learn to go beyond the shopping list?

Some folk can turn to their ministers and their churches, but these are few and far between. In letters from people all over the country come the same questions: How can we establish prayer groups when our minister is opposed to them? Where can we find leaders? Who will help us learn to pray?

The old-fashioned prayer meeting as such—the training ground for prayer in past generations—is long past. The present-day church schools rightly emphasize the Bible, the life of Jesus, the church history. Midweek services where they are held are usually of a lecture nature, most satisfactory in enlarging the minds and hearts of attendants as to the church and race or political action, missionary work, economics, or the arts, all necessary for the maturing Christian. Men's clubs and women's groups on the whole tend toward sociability or money-raising, again necessary adjuncts (if not always wise ones) to the program of the church. But where does training in prayer come into the life of the Protestant churches?

Fortunately, there are a growing number of religious conferences or camps that do major in teaching folk to pray. I do not mean denominational camps. Almost all of these latter specialize in women's work, in the place of the layman in the organizational and promotional life of his church, or in securing and training church school leadership. True enough, most of these camps also have inspirational courses on the Bible, church history, or theology made easy for lay folk; but these are largely incidental to the primary task of the camps.

But at least three kinds of non-denominational religious camps are now being held, in which learning to pray is a significant part. For some ten years under the auspices first of the Federal Council, and now the National Council, E. Stanley Jones has conducted a series of Ashrams across the country. For not quite so long Albert E. Day and his Order of the Disciplined Life have met annually in a national camp, as well as frequently in regional camps. For twenty-five years now the Camps Farthest Out have been meeting, this year there being thirty-five camps in twenty-four states and two Canadian provinces, as well as nine in seven other countries. In Minnesota in 1930, Glenn Clark gathered together the nucleus out of which has come these camps.

The purpose of Dr. Clark's camps (he is the spiritual head of each one, though he no longer can attend all of them), as he stated recently, is to teach people to pray. "We do not have classes in the Bible nor in theology nor in church history. These are to be found in the seminaries. Stanley Jones treats people in the Ashrams as adults, with his work hour and all. We treat them as children with creative rhythms and such. For we want to teach people to pray. That is why," Dr. Clark went on to say, "we want ministers and seminary students to come to the camps. We offer them scholarships and reduced fees, for if they will attend a camp, they will catch fire from the lay people who are learning to pray. Then they can go back to their churches to do there what we CFO-ers are doing all the time. The seminaries just aren't teaching them to pray."

Consider for a moment how the CFO is teaching people to pray. First, the CFO emphasizes the problems of the campers. In the daily prayer groups—all attend small prayer groups for an hour late each afternoon for training in prayer, a practice followed by the Ashrams, too—the invariable question is: What problem of your own or concerning another person do you wish to lay before God? Out of personal need arises this beginning prayer for many people. I am unhappy; or, I can't get along with others; or, My husband is an alcoholic; or, My friend has cancer; or, Every day is the same for me, and I find no meaning in my life. So these and many other "problems" are brought to the groups. Then volunteers frequently, or folk chosen at random by the leaders, are asked to pray aloud about the problems mentioned. In time everyone has his

(*Turn to page 28*)

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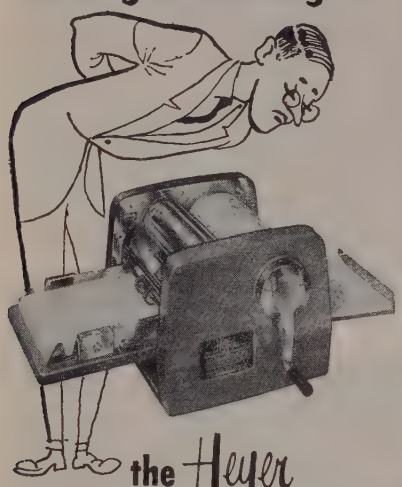

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Teach Us to Pray

(*From page 26*)

chance to pray, haltingly, fumblingly, often in faulty English for some, but all sincerely praying for the need of oneself or of another.

Some of the Results

Second, results come out of these prayers. Harry Stack Sullivan points out in *The Psychiatric Interview* that the "patient" or the "interviewee" must receive immediate benefit even from the first interview or rightly he should not return. So the CFO-ers find immediate results: release of fears, of inhibitions, reports of healings, a sense of service in interceding for others, losing of burdens as these are "placed upon Jesus"; a feeling of power in cooperating with God. Testimonies are volunteered that reveal results over a longer period of time, a hint to newcomers to the camps that the immediate results of the first prayer groups well may continue through months and even years.

Third, almost immediately folk are taught to pray for others. Intercession is a very large and significant part of the prayer life of the camps. When one begins to grow in prayer, he quickly leaves personal petition to move into the larger field of intercession. The camp leaders are aware of this, and though the campers themselves may not sense this, they at least practice intercession —and hence, do grow in spirit.

Fourth, the great bulk of prayer is for healing. That is nearly always true anywhere with prayers of intercession. In the CFO of the few that do not fall into the category of physical healing, the greater number of these few concern alcoholism. Hence, the intercessions almost always pertain only to physical or mental healing.

Now these prayers would not continue if there were not frequent examples of such healings, sometimes actual healings during the course of the camps, but mostly stories told by leaders and campers of past healings. So, as a result of these incidents, CFO-ers continue to pray, knowing from their own experience that laying problems before God brings almost immediate return, often through spiritual healing of themselves or others.

The Limitation of the Camps

But the camps stop at this point. If they never go any further, they will serve an excellent purpose; for they are teaching thousands of people each year to pray, including hundreds of ministers. Yet after all, these are primer steps to many of us. What more is lacking?

For one thing, many seek an intellectual undergirding or a theological content to prayer that seems to be missing in the camps. Warmth and fervor are there, and should be; but where will we get the light as well as the heat?

Then again, silence as preparation for prayer, in which we may take time to listen to God, instead of hurrying to address him, is seemingly unknown. True enough, hardly a committee meeting or an assembly begins without a "moment of silence"; but who will show us how to use creatively blocks of silence, free of petition, free of intercession, even free of thanksgiving, in which "I look at him and he looks at me," as the peasant told the Cure d'Ars?

So, too, meditation for many is to sit quietly while music is played or light verse is read. That stillness of body and tongue is needed where ceaseless activity seems to be the rule. But who will help us to practice true meditative prayer in solitude, without aid of music or words or pictures or symbols of any kind?

For others, the testing of prayer is not just results. There must be results, certainly at the beginning, as I have pointed out; but is there someone to teach us the prayer of offering, in which we give ourselves in total commitment without hope of gain of any kind, without thought of gain for ourselves or for others? Is there a way of prayer for us in which we may give ourselves to God just because he is God?

And, finally, testimony before others concerning the wonder and power of God is fine in its place; for it is good publicity to tell how God has blessed me. But who can show us the way of adoration, the forgetting of self, even the forgetting of what God has or has not done for us, as we turn in awe and love to adore him?

I for one am grateful indeed for the various kinds of camps and conferences where people, lay and ministerial, may learn to pray. They are doing a great thing before the Lord! But is there not more than their beginning steps? Who will teach us the next steps in prayer?

The Song of the Cross

(*From page 25*)

XII. THE GLORY OF THE CROSS

Based on the hymn "In the Cross of Christ I Glory."

Text: Galatians 6:14 "But far be it from me to glory, save in the cross of our Lord Jesus Christ, through which the world hath been crucified unto me and I unto the world."

The greatest man since the crucifixion was the Apostle Paul, and he did not glory in his achievements but in the cross of Christ. He could have gloried in his theology, travels, missionary work, literature produced, etc.

1. First stanza: The cross is central and eternal. God is bearing our sins in his love all the time. The cross is eternal, for it tells us of God's suffering for us.

2. Second stanza: The Cross is a Refuge and Comfort.

3. Third stanza: The Cross Adds Luster.

4. Fourth stanza: Personal Things are Sanctified. Our hope and trust is in Jesus Christ of the cross.

XIII. THE MYSTERY OF THE CROSS

Based on the hymn "O Sacred Head, Now Wounded."

Text: Isaiah 53 (The suffering servant who was bruised for our iniquities.)

1. First stanza: Description of the Sacred Head.

2. Second stanza: He Suffered for Me. I recognize and confess my guilt. Christ is our substitute. Do you acknowledge going astray like lost sheep?

3. Third stanza: For Eternal Consecration. Language is inadequate to thank him.

4. Fourth stanza: For a Peaceful Death.

XIV. AN EASTER HYMN

Based on the hymn "Christ the Lord Is Risen Today."

Text: Matthew 28:1-10 "He has risen."

The messages of the stanzas: (1) Sing, because of the certainty of the resurrection of Jesus. (2) The sting of death is gone; not that the shock of separation from a loved one is gone, but the sting of being forsaken or left by God has been taken away. God still loves us. He is powerful enough to help us to rise; therefore the basic sting is taken away. (3) Paradise is opened.

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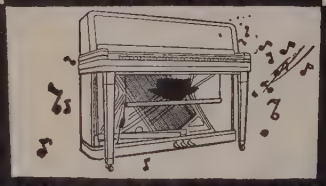

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Joyous Giving

WILLIAM C. SKEATH

"WHEN we were married I was earning nine dollars a week. To furnish our home we had to borrow money from the owner of the shoe-factory where I worked." The speaker was over eighty years old. In his working years he had accumulated approximately a quarter of a million dollars. "I well remember," he continued reminiscently, "I well remember the first pay-day after our marriage. Both of us were members of the church, and both of us were very fond of the pastor, who, by the way, was a crank on 'tithing'. When he heard of our intended marriage he came to us with a word of advice.

"One thing you should remember" said he, "What you earn is not entirely your own. Some of it belongs to God! Personally I am a tither: that is I give back to God one tenth of all he gives me. That saves me a lot of worrying over how much I should give. Maybe you will give a different amount; but don't forget that part of every week's wages belong to God." And then he quoted a passage from Corinthians about giving.

"Well," the old man went on, "we were just kids. Yet when I brought home my nine dollars that first week, we held a conference. As a result of that we took, quite solemnly, ninety cents from the envelope and put it aside to be taken to church on Sunday. We kept that up as long as my wife lived. I still keep it up and shall keep it up as long as I live. It gives me joy to give in that way."

The passage which the pastor quoted to my friend contains Paul's directions to the Corinthians as to how a certain project was to be financed. "On the first day of the week" wrote the Apostle, "Let every one of you lay by him in store as God hath prospered him."* These words do throw light on how Paul wanted the Corinthians to go about their giving to the church.

We know that there were some rich men in the Church at Corinth. Not many, of course, but at least a few persons of more than average competence. Yet Paul did not say, "Let the rich men in your congregation start getting together the amount needed to pay this bill." Instead he said, "Let each member have a part in this matter." You see, the church at Corinth did not belong to just the few rich persons on its rolls. It was the property of all its members! Paul wanted no one, no matter what his financial status, to surrender his right to the happiness which comes in the fulfillment of one's obligation to the Church.

This is a little noticed aspect: there is a personal rewarding factor in giving. Paul would not rob the individual of his rightful joy in his giving by passing it on to an organization, to a Sunday school class, or even to the entire family. "Every one of you," makes stewardship a very personal matter. Says one: "Every Christian who has committed himself to the church has also committed himself to help extend the Kingdom of God through his gifts."

During one canvass for tithers, a poor widow—supporting herself and children by doing washing for neighbors—signed the tithing covenant. Two ladies, knowing the difficulty with which she earned her living, volunteered, in a spirit of kindness, to call upon her and remonstrate. Coming direct from the washtub, drying her hands on her apron as she came she admitted them, evidently delighted that they were calling on her. Lovingly and tactfully they made known their errand. As the full meaning of the visit came to the woman, she broke down. Covering her face with her apron, she sobbed; "You are trying to take away the greatest pleasure in my life." As they left her home the visitors carried with them a new insight into the joy which God's poor have in supporting the church they love.

But the Apostle went much further than merely stating who should give. He named the amount each was expected to give. Each one was to give "as God hath prospered you." Now, n individual—be he preacher or layman—has the right to tell another individual how much he should give. Only God has that right. And God has exercised that right—exercised it reasonably. "You give back to my work" God says, "exactly as I have prospered you. If I

*I Corinthians 16:3 A.V.

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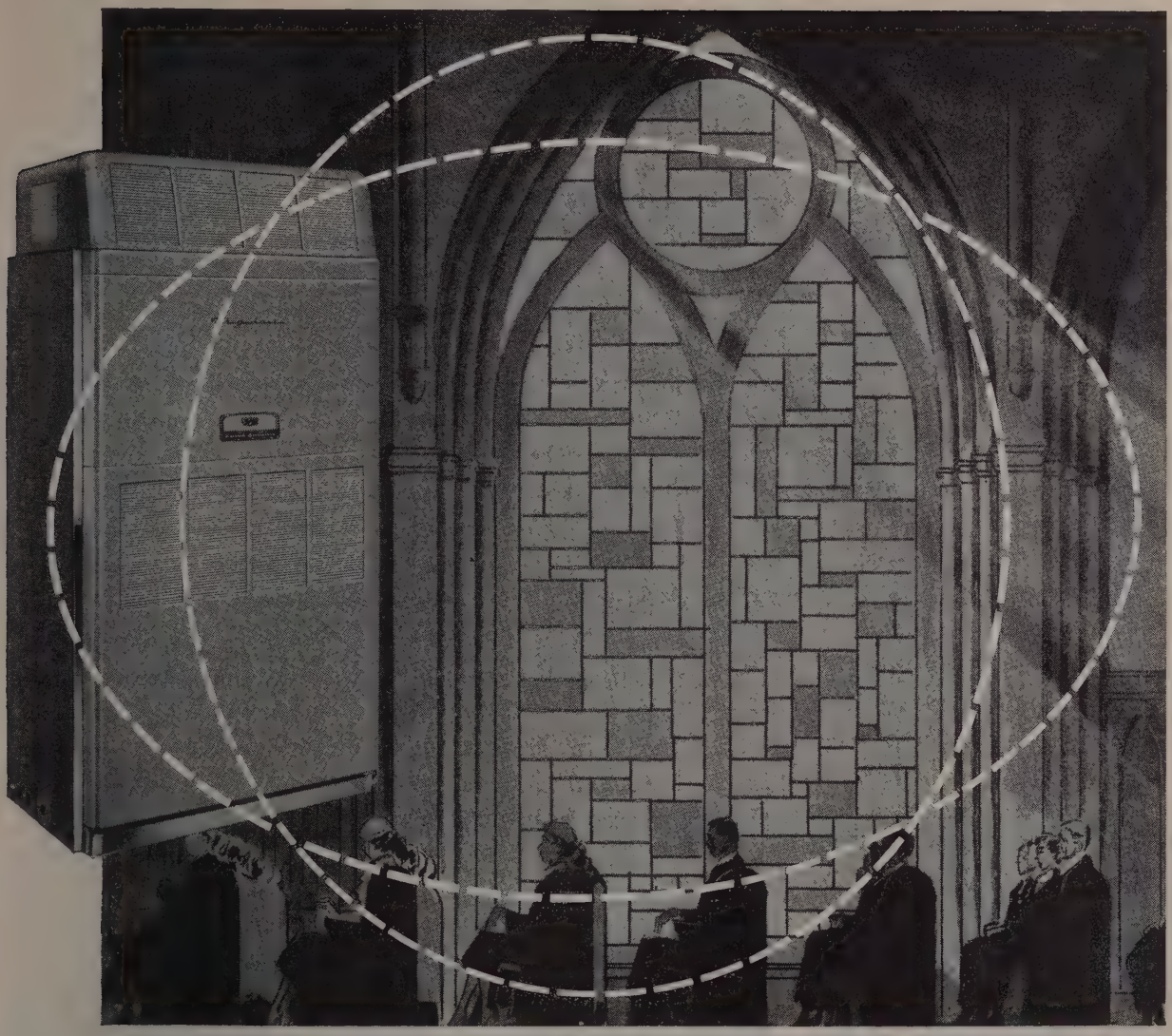

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have given you a dollar, give me ten cents. If I have given you nothing—just give me nothing!" What could be more reasonable than that? God is not trying to get all the traffic will bear. To give proportionately is reasonable giving.

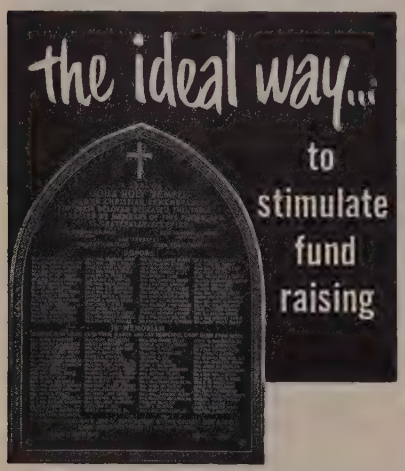
Consider this statement from Mr. F. H. Faber, head of Faber Advertising. Speaking in the Christian Advocate Mr. Faber says, "I am a tither. Why?, the answer is easy. I want God to be first in my entire life. Tithing is one expression of my complete surrender to God. It is not something legalistic: I could not believe in it if it were. Tithing actually helps me to be more sensitive to God's purpose in my life, and to appropriate his grace to me during periods of rough going as well as times of smooth sailing."

"Tithing brings me closer to God. That means closer to a victorious, joyous, abundant life and service for him. It may not make you rich dollar-wise, but it will make you rich spiritually. And that really counts!"

Evidently Paul wants to make men aware of the basic principle of Christianity: to teach men to put God and his kingdom first. When a man is asked to become a tither he is asked to establish the habit of putting God first. That does vastly more than get the tithe. It gets the tither himself! It creates a new race of Christians who put God and his kingdom where they rightfully belong—first!

"On the first day of the week!" That is; as regularly as they received their income. No waiting until it had accumulated a respectable sum, nor until it would be more convenient to pay it. D. Clifford Crumley, a successful business man, speaking of regular giving says, "I learned that bookkeeping and regular giving are a part of tithing. . . . I made a pledge to the church and decided to pay as I accumulated it. And for some reason I never did accumulate! What's more I never could figure out just where my money went. To find the answer I set up some simple books and began to pay my pledge once a week thereafter. That solved my difficulty!"

Here then is a plan for joyful giving to the church. Make your gift a personal committment; make it proportionate to what God gives you; do your giving regularly and at short intervals. Try this plan and see if you do not find an increased joy in your relation to your Christ and his church.



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James W. Kennedy (standing), director of radio, television and film activities for the 2nd Assembly, World Council of Churches, listens in during recording by Magnecord tape equipment of the proceedings at the 17-day meeting of church leaders from 48 countries and 161 denominations held in Evanston, Ill. August 15-31. Special recording facilities were provided as a public service of Magnecord, Inc., pioneer manufacturer of tape instruments, in cooperation with Northwestern University. All plenary sessions of the Assembly, as well as numerous press conferences, interviews, news reports and special events were tape recorded for use by radio stations, networks and church organizations throughout the world. At the controls are Eugene Schneider (left) of the Assembly recording staff, and Thomas Stocker, Northwestern University radio technician.

I am unable to turn my eyes away from Calvary's Cross. Not in morbid curiosity do I stare, nor yet in pity. That much I know. I only know it draws me with a magnetism I cannot resist. As though its counter-part is hidden in my own heart, demanding that I stand and look and try to understand. I close my eyes to all else but this Cross.

Where can I begin in trying to understand the Cross? Is there any one starting point? The possibility that it is just an inexplicable riddle is out of the question. But the question yet remains, where do I begin in trying to understand the Cross? Perhaps if I listen to the Man on the Cross I may find an answer and make a beginning. Across all time and space I hear the words spoken in His agony. "Father, forgive them; for they know not what they do. "How could that be? In His pain did He forget the betrayal, the hasty trial? Did His mind refuse to accept or believe the fact of His rejection? That cannot be true. The search for meaning would end there. So I know He remembered. His knowing and His forgiveness belong together. The magnitude of His sublime forgiveness grows until it fills the world. My own eyes behold His righteousness.

I am unable to turn my eyes away from Calvary's Cross. But I am not curious nor am I morbid. Rather, in looking to the Cross I am facing at last the highest truth. The truth is there to behold, it looms up high enough for all eyes to see. If life is to be free to grow into the light, to rush forth with daring in its flight; it must gain its freedom here. The Cross is a wound when first seen. The utter negation, the supreme denial of all that is good or worthwhile. Yet I will stand patiently waiting here. For the Cross is my healing too. Strange paradox. The use of intellect alone can never explain its wisdom. Neither can the intellect alone find any source of power there. It is to the eyes of faith that it reveals itself in all its glory. To the heart of faith it speaks its message. There is a Cross reaching high into the sky and deep into my soul. Father in heaven, hear me as I pray saying, "Glory be to the Father and to the Son and to the Holy Ghost."

—Frances McCormick

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This type picture of Calvary's cross is the work of Frances McCormick, a member of the East Side Church, (Baptist and Disciples of Christ), Sharon, Pennsylvania.

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A Church That Offends

(*From page 10*)

must renounce everything that is contrary to his mind and will.

Much of the Church's weakness is due to its hands being tied—tied by an all too willing subservience to the will and behests of the State and the secular interests it seeks to serve. As a consequence it is powerless to speak that decisive word that mankind is waiting to hear. So afraid is it of giving offense, or of appearing to support unpopular views, or of endangering its own security, it refuses to raise its voice in condemnation of what it admits is in complete contradiction to the faith it claims to hold. But surely our Christian duty is not to wait until others pledge themselves to refrain from evil. The Church's task is not to follow, but to lead; not to be guided by the standards that commonly govern human conduct, but to set before men's eyes those ideals of divine righteousness in obedience to which alone true peace, happiness and good can be achieved.

It is a cause for deep regret that at the present desperate juncture of world events, the Church is largely under the domination of a sycophantic leadership that for fear of imperilling its own status and security is more concerned with safeguarding its self-interest than with declaring the whole counsel of God. The need of the hour is not for those who say and do only as they are taught, but for an uncompromising proclamation of the gospel. For two hundred and fifty years the Roman State tried to destroy Christianity. Then came Constantine the Great, who was an astute politician. He legalized Christianity —an act from which the Christian faith has suffered disastrous consequences ever since.

For the most part the Church throughout the world approves and justifies the policies being pursued by their governments and the colossal rearmament which is proceeding with such momentum. The Church by so doing is grievously failing in the trust committed to it. By employing the world's tools to do God's work it is denying the very faith in which it professes to believe. While the Church preaches the cross and resurrection, it fails to implement the meaning of either. It lacks confidence in the power of its message to do what is claimed for it. The problem that confronts us is not the possibility that chaos might result from our obeying the words of Jesus, but that chaos is upon us because we have disobeyed them. If the church really believes in God's power, why is it not willing to put it to the test? A faith that has any value is a faith prepared to act up to its profession. Recently I came upon these words, written by Eberhard Arnold, one of the founders of the modern Bruderhof community: "This planet, the earth, must be conquered for a new kingdom, for a new order, for a new unity, for a new joy. This joy must come to us from God who is the God of love, who is the spirit of peace and of unity and of community. That is the message Jesus brings. And Jesus has the faith and the certainty that this message can be believed today."

Has the Church a like faith and certainty? Is it fully convinced of Christ's power as seen in the cross and resurrection to bring to naught the wisdom of men and to prove the all-sufficiency of God's wisdom and God's might? If so, then let it not be afraid to declare its conviction that because Christ's kingdom is not of this world Christians everywhere should turn from dependence on material weapons and put their trust in the forces of the spirit. "The unarmed alone have inexhaustible resources; only the spirit can win." If victory is to be achieved for God's cause, the ways of its accomplishments can be none other than those which he appoints and approves.

The true spirit and power of Christianity will return when the majority of its adherents decide to revolt against so much that is false and contradictory in its approach to the great issues of our time, and show themselves ready to live and act according to the teachings of the New Testament. Only then will be heard that word of conviction and authority apart from which the Christian message must remain largely meaningless and powerless.

It is impossible to measure the debt mankind owes to those who in all ages and generations have counted love of truth of more value than home, or national security, or personal advantage. When necessity required, fearless and undaunted they did not hesitate to denounce monarchs, princes and governments. What will generations to come owe to us? What are we willing to suffer and endure for the cause of right? That is the challenge with which Puritanism confronts us. It calls for a display of loyalty that will not be turned aside or compromised by ulterior motives.

The Christian's primary concern can never be with the advancement of worldly interests, still less with the support of policies that are wholly at variance with the spirit of the gospel. His business is with the creation and ordering of a society that is in accordance with the declared mind and will of Christ, and of his reign on earth.

The Church's first loyalty is not to a crown, or to an empire, or to a flag. To Jesus Christ and him alone it owes its allegiance. All other authority is secondary and relative. Christian citizenship is in heaven. The apostolic injunction still holds: "We must obey God rather than men."

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THE FIRST OF FIVE ARTICLES

Bookkeeping for Churches

HARVEY SHERER*

SUPPOSE for a moment, that you have just been elected Treasurer of your church. Probably you are not a certified public accountant. Probably you have to earn the living for your family by daily work. You will probably receive a check book and bank statements from your predecessor—and that's all! What to do, and how?

After you have signed the signature cards at the bank (for the bank accounts and the safety deposit box), you have some time to start thinking. The first thought, of course, is: What has been published? Is there a book on it? Articles? Does my denominational headquarters have anything on it? If your experience is like mine, you will find plenty on recording receipts for payment on pledges but practically nothing on accounting for expenditures. You will find little on how to analyze expenditures—how to record them, how to present them in an understandable manner to the Board of Trustees and the congregation. The purpose of this series of articles is to partially fill the need for such information.

Fundamental Techniques

In every field, there are certain fundamental techniques and a certain language which, as nearly as possible, are understood and similarly interpreted by all in that field. In bookkeeping, for example, a debit is an entry (a written dollar and cents amount) on the left-hand side of an account or pair of columns. A credit is a right-hand entry. That is all that is meant or indicated by Debit (Dr.) or Credit (Cr.).

Everyone, with no exceptions, who handles figures, makes mistakes. Therefore, those who deal constantly with them have developed procedures to check their work frequently to indicate the presence of error, and to locate those errors quickly. Thus, bookkeepers use an algebraic device, called the equation, as a fundamental technique. This is usually not too complicated. It merely means that the total debits equal the total credits. We use this over and over, and vary it a hundred ways. For example: In a journal, the total entries in the left-hand column equal the entries in all the other columns to the right. In a trial balance (list of balances) the total of those accounts having greater entries on the left than entries on the right side (of the same account) should equal the total of those accounts having greater amounts entered on the right side than the left of the same account.

THE FEDERATED CHURCHES TRIAL BALANCE
November 30, 1954

	Debits	*Credits*
Cash	$ 3,247.58	
Petty Cash	50.00	
Accounts Receivable	50.00	
Federal Income Taxes withheld		$ 60.60
State Income Taxes withheld		8.80
Social Security Taxes withheld		27.85
State Industrial Accident Premiums withheld		.60
Reserve for Prepaid Pledges		1,471.00
Reserve for Presbyterian Benevolence		105.19
Reserve for Congregational Benevolences		16.96
Balance		27,579.55
Budget Expenditures	25,922.97	
Totals	$29,270.55	$29,270.55

This equation device is a useful tool, which as we go on, you will find used perhaps more in the system here suggested than is usual in even commercial enterprises. The reason is simply that experience has indicated that it saves a world of time! Working on the books at the end of a day of hard work, or end of a week, means that you will be work-

*Treasurer, The Federated Churches, Corvallis, Oregon; Assistant Business Manager, Oregon State College.

ing when tired. The business of earning a living is not an easy one—and the most of one's strength must of necessity go to it. This means that as a natural result, errors are apt to be more frequent in church bookkeeping than in commercial enterprise bookkeeping. For this reason, the detective, protective device of the equation has been built into every facet of our system.

The Expenditures

This is probably one of the weakest sections in usual church financial reports. The reason for this statement is that I cannot believe that a mere list of expenditures reports much information. It is only when such lists become classified in some logical manner that they begin to make some sense to the average person.

Now, you can secure this classification by analysis of your checks, but it is an *awful* lot of work. It is much easier to use a journal—a simple columnar analysis sheet. Then, as each check is written, the analysis is made. At the end of the month, your report by classification is quickly made. This report serves to check your budget, your books and your whole work.

This is the way we do it. We use a functional classification. The main categories are Worship Services, Promotion and Education, Staff Benefits, Organization Expense, Administration, Building Operation and Maintenance, and Capital. Under each main function, we have specific accounts. For example, under "Worship Services" we have accounts for minister's salary, pulpit supply, choir director, organist, choir services and supplies, calendars, and worship supplies. The other functions are similarly supported by detailed specific accounts.

Suppose we receive a bill, properly approved by the Board of Trustees, for, say, communion elements. In the disbursements journal, we enter on the next available line, the date, the vendor, the check number, the amount to be paid out in the cash column and in the worship supplies column, and the amount. This is repeated with variations for every check written.

The payroll, with its numerous deductions, was a nasty problem to work out. Here is the way we did it. The amount in the "Credit to Cash" column is the *net* amount. The amount in the expense column is gross. Deductions are shown in red (to indicate credits).

At the end of the month, all columns are totalled. Then we add up all the expenditure columns, subtract the deduction columns and make sure that this total equals the total of the Credit to Cash column. (Total debits equal total credits.)

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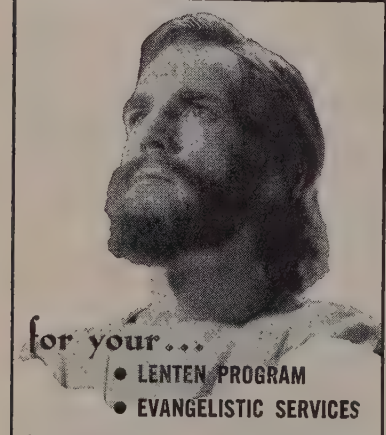

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THE FEDERATED CHURCHES
GENERAL FUND BUDGET REPORT

January 1, 1954—May 31, 1954

	(1) Expected to spend	(2) Adjusted our ideas	(3) Adjusted budget	(4) Exp. to last rep.	(5) Expended this mo.	(6) Expended to date	(7) Budget balance
WORSHIP SERVICE							
Minister	$ 6,000.00	$	$ 6,000.00	$ 2,000.00	$ 500.00	$ 2,500.00	$ 3,500.00
Pulpit supply	60.00	....	60.00	....	....	....	60.00
Sacred music							
Choir director	675.00	....	675.00	300.00	75.00	375.00	300.00
Organist	600.00	....	600.00	200.00	50.00	250.00	350.00
Choir services & supplies	100.00	....	100.00	50.33	....	50.33	49.67
Calendars	900.00	....	900.00	288.00	64.00	352.00	548.00
Worship supplies	50.00	....	50.00	60.97	11.24	72.21	-22.21-
	8,385.00	....	8,385.00	2,899.30	700.24	3,599.54	4,785.46
PROMOTION AND EDUCATION							
Minister of Christian Education	4,200.00	....	4,200.00	1,400.00	350.00	1,750.00	2,450.00
Fanfare	400.00	....	400.00	129.43	26.83	156.26	243.74
Boy Scouts	50.00	....	50.00	....	....	....	50.00
Youth Budget	475.00	....	475.00	250.00	....	250.00	225.00
Travel Exp.—Minister of Christian Education	280.00	....	280.00	99.34	23.05	122.39	157.61
Library	50.00	....	50.00	7.78	1.50	9.28	40.72
	5,455.00	....	5,455.00	1,886.55	401.38	2,287.93	3,167.07
STAFF BENEFITS							
Minister's Retirement	615.00	....	615.00	207.00	51.75	258.75	356.25
Min. of Christian Ed. Ret.	400.00	....	400.00	112.00	28.00	140.00	260.00
Social Security	92.00	....	92.00	29.62	8.00	37.62	54.38
Industrial Accident Insurance	50.00	....	50.00	8.46	2.13	10.59	39.41
	1,157.00	....	1,157.00	357.08	89.88	446.96	710.04
ORGANIZATION EXPENSE							
Congregational Fellowship Dues	90.00	....	90.00	84.30	....	84.30	5.70
Presbytery Per Capita Assessments	563.00	....	563.00	562.38	....	562.38	.62
	653.00	....	653.00	646.68	....	646.68	6.32
ADMINISTRATION							
Treasurer's expense	150.00	-110.00-	40.00	17.50	15.90	33.40	6.60
Financial secretary expense	....	130.00	130.00	40.00	10.00	50.00	80.00
Canvassing and pledging	100.00	....	100.00	45.61	....	45.61	54.39
Church secretary	2,700.00	....	2,700.00	900.00	225.00	1,125.00	1,575.00
Contingencies	900.00	-90.00-	810.00	....	....	....	810.00
Travel expense—Minister	320.00	....	320.00	97.82	40.61	138.43	181.57
Office expense	550.00	....	550.00	249.71	61.26	310.97	239.03
Annual meetings	....	20.00	20.00	20.00	....	20.00	....
Interest	....	186.17	186.17	66.67	15.96	82.63	103.54
	4,720.00	136.17	4,856.17	1,437.31	368.73	1,806.04	3,050.13
BUILDING OPERATION AND MAINTENANCE							
Custodian	2,000.00	....	2,000.00	666.68	166.67	833.35	1,166.65
Hostess	300.00	....	300.00	200.00	50.00	250.00	50.00
Fuel	1,500.00	....	1,500.00	886.28	137.89	1,024.17	475.83
Telephone	250.00	....	250.00	73.35	34.52	107.87	142.13
Utilities	550.00	....	550.00	257.05	52.49	309.54	240.46
Church maintenance	2,500.00	....	2,500.00	297.13	108.75	405.88	2,094.12
Manse taxes	135.00	....	135.00	....	....	....	135.00
Insurance	650.00	....	650.00	55.00	25.00	80.00	570.00
Manse maintenance	550.00	....	550.00	....	....	....	550.00
	8,435.00	....	8,435.00	2,435.49	575.32	3,010.81	5,424.19
CAPITAL EXPENDITURES							
Principal	1,020.00	-186.17-	833.83	273.33	69.04	342.37	491.46
BUDGET TOTALS	$29,825.00	$ -50.00-	$29,775.00	$ 9,935.74	$ 2,204.59	$12,140.33	$17,634.67

A five months' report as submitted by the author to the Board of Trustees. (Exhibit I)

account. The Credit Cash total is posted to the right side of the cash account. The specific accounts column totals are entered to the left side of accounts by that name, and the red amounts are entered on the right side of the specific accounts.

Here we have "proved" our work. As an additional check, we add up our checks issued as indicated in our check stubs. The total should equal the total of the Credit to Cash column in our disbursements journal.

Another Checking Operation

We check these figures another way—sort of automatically. Each month we make up a report for the Board of Trustees (Exhibit I). Ignoring the budget part of the report, look at columns 4, 5, and 6. When this report is made up, column 4 is copied from column 6 of the last report. Column 5 is made up from the accounts. The figures in column 6 should then agree with the accounts.

Notice particularly the way we check this long statement with sub-totals for every function. (Column 3 minus column 6 should equal column 7). Thus, we in fact make the major classifications, the functions, serve as controls. This means that if the figures in my reports do not agree with my accounts—by functions—something is wrong! Then I begin the check of the individual accounts—the entries. Thus, we use the fundamental equation—over and over and over!

CHURCH FUNDS FOR CITY USE REJECTED

Charleston, West Virginia.—It would be unwise for churches to give the city "or any other governmental unit" money to be administered by a city department "no matter how worthy the cause," the Charleston Ministerial Association was advised by its social action committee. This question arose when Mayor John Copenhaver appealed to the churches to provide some of the funds necessary to continue care of poverty-stricken patients in city hospitals.

In its report, the social action committee stated that any contribution by the churches for this purpose would be "a dangerous precedent" violating the principle of separation of Church and State.

It said the care of indigent persons is the responsibility of "all of the citizens, not merely those who are members of the churches." The primary responsibility of the churches in the field of social welfare is "to create a Christian conscience that will lead individual citizens and their representatives in government to provide for the needs of the people in all areas of material welfare."—R.N.S.

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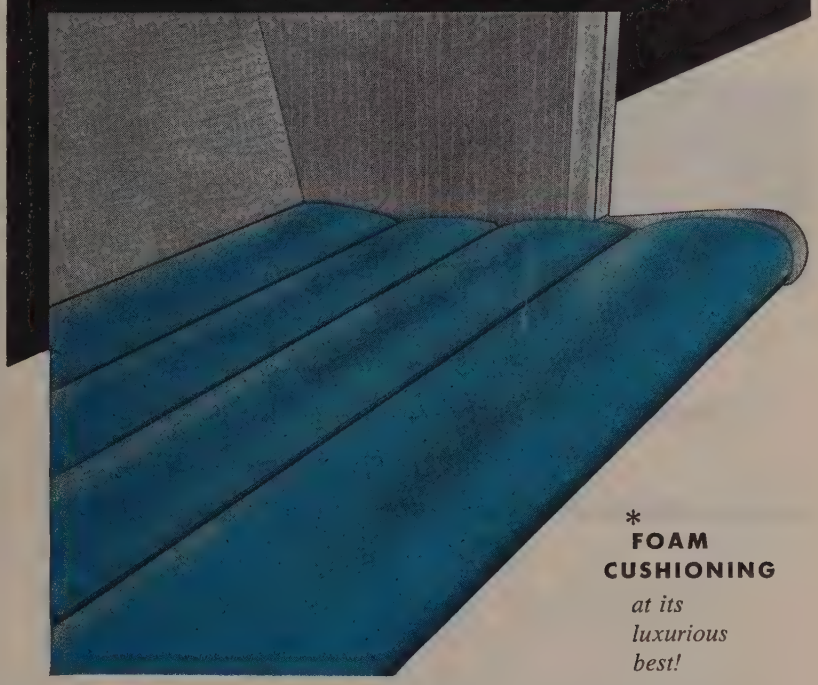

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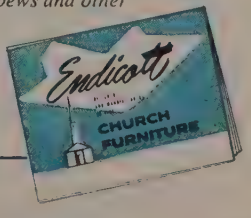

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Sunrise Over Penuel

A SERMON by LAWRENCE S. SQUIRES*

And the sun rose upon him as he passed over Penuel. And he halted upon his thigh. Genesis 32:31.

TIME and time again the greatest writers in history have striven to capture in words the glory and wonder and awe of a man's encounter with the living God. Time and time again they have failed. The heights and the depths of the experience have been too great for them. They carry us safely to the point where the heavens open and a loving God steps down to meet his seeking child, but before we have had time to enter into the thrill of the event they falter and halt and grope for words ... and we find ourselves back on the plain.

All, that is to say, save those who seek to set forth this experience in the Bible. And here, in this ancient story, written before Rome was cradled or Carthage conceived, we enter into as great and moving account of man's conversion as is to be found in the pages of literature. Jacob, pacing beside the brook Jabbok in an agony of uncertainty and doubt, knowing that tomorrow he must meet the brother he has cheated and evaded and wronged, suddenly passing through an experience that turns his position inside out and enables him to meet that brother in penitence and humility and love. Jacob no longer feared to come face to face with Esau because he had first come face to face with God.

But let us consider the story in a little more detail. In our imaginations we can see Jacob striding restlessly to and fro, pausing now and again to peer anxiously across the hill as though he would wrest in advance the outcome of the fateful meeting. Jacob hadn't seen Esau for twenty years, Esau who he had despised and taunted, but who now he dreaded and feared; for Esau had grown rich and powerful in the interval while Jacob had remained an outlaw.

Now the time of recompense drew near. Worn and exhausted Jacob falls asleep, a sleep that is no sleep because he is seized by a dream in which hands grapple at his throat. That tightening grip, whose could it be but the clasp of his brother Esau! In living fear he screams aloud to find himself engaged in no mere dream but in combat with an unknown, unseen assailant in the pitch darkness of the night. He struggles on ceaselessly through the hours of darkness till with the coming of the dawn he can fight no longer; he feels his strength slipping from him and his adversary with one final wrench overpowers him and Jacob falls back limp and weakened.

WHAT IS THY NAME?

A hundred years ago when a person was defeated he surrendered his sword. In the days of Jacob the token of defeat was the surrender of your name. "And he said Jacob"—The Cunning One. And Jacob lay utterly defeated, beaten to his knees for the very first time in his life. Yet, as Jacob was soon to discover, it was from that moment of utter defeat and hopelessness that victory was to come. God has to break a man's stub-

*Minister, Rodborough Tabernacle Congregational Church, Stroud, England.

borness and pride and self-mastery before he can turn him to his saving grace. God had to bring Jacob low before he could raise him high. And so it was as Israel, not Jacob, a new man with a new name, a new vision in his eyes and a new purpose in his heart that he was to pass over Penuel: and the dawn, God's dawn broke upon his face as he went to seek his brother. Jacob had been born again!

But you will remind me this was not the first time Jacob had gone through an experience of this nature. He had had a similar experience at Bethel many years before. We even sing:—

> Out of my stony griefs
> Bethel I'll raise:
> So all my song shall be
> Nearer my God to Thee,
> Nearer to Thee.

Yes, I reply, so he did! So he did! Jacob certainly had an experience of God at Bethel. But there was one unmistakable difference between the experience he had at Bethel and the one he had at Penuel. At Bethel there was no wrestling!

Jacob at Bethel received the promise that God would be with him wheresoever he went, that he would never leave him nor forsake him; it was a wonderful lesson Jacob learned there. But because there was no wrestling Jacob never learned at Bethel how to fight against "principalities and powers." At heart he still remained the same cunning, easy-going, irresponsible Jacob: he made no confession: he made no sacrifice: he received no limp: and the first thing he tried to do was to strike a clever bargain with God! For all his wonderful dream Jacob hadn't changed at heart the least bit!

But at Penuel it is quite a different story. He wrestled till he sank back, beaten. At last God had made Jacob get down on his knees and plead with him. "And Jacob asked him, saying, Tell me, I pray Thee, Thy name."

God is always trying to bring us down to our knees, because it's only when we get down on our knees before God that he can do what he wants to do with us.

Herein lies the explanation why countless people who pass as Christians go about as if it made no difference to them whatever. Why is this so? It is because they have had an experience of Bethel, and a very beautiful and wonderful experience it was for them too, make no mistake about that. It made Jacob stop and raise an altar to God. It made Jacob feel fine; but it scarcely did anything else for him at all, any more than the same experience makes any real difference to those who pass through it today. Many people make a splendid beginning—at Bethel, and they busy themselves with all sorts of wonderful ideas and useful work. But there's no wrestling. And there's no limp.

Dr. A. J. Cronin in his autobiography* tells how after years of his life had been spent in a nominal Christianity he gradually came to feel there was something calling him, something seeking to have power over him. He confesses he knew well enough what he ought to do. But it was a very bitter step for a person who had met with the success he enjoyed. But the weeks grew into months and he knew no inward peace for he continued with his pride and self-complacency. But God wrestled with him as he had wrestled with Jacob at Penuel until his last defence was laid low. "Upon the path toward God," he writes, "the first step is surrender. 'I am nothing; I know nothing.'" And having been brought to his knees he says "I picked myself up and offered my wrists to the fetters . . . but I had made the immense discovery of Why I was Alive."

I wonder how many of you have known your Bethel, that time of wonderful joy and elation when God has been a very real experience to you? But simply knowing God, even coming face

(*Turn to page 51*)

*"Adventures in Two Worlds" A. J. Cronin; Victor Gollancz, London, 1952.

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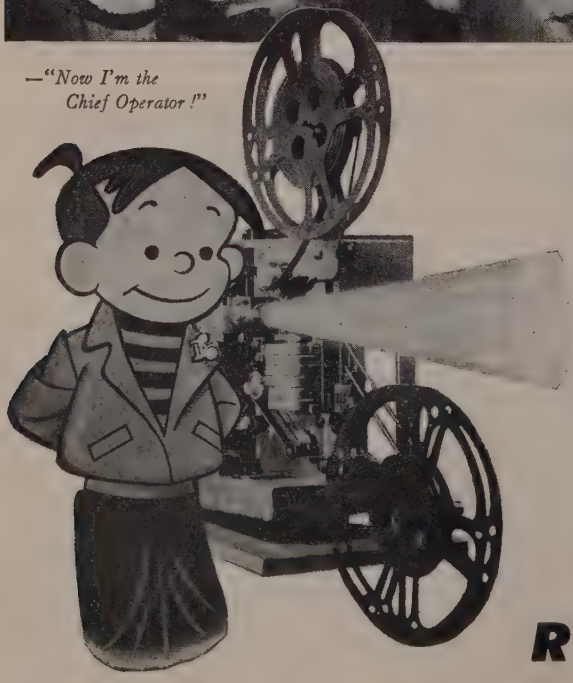

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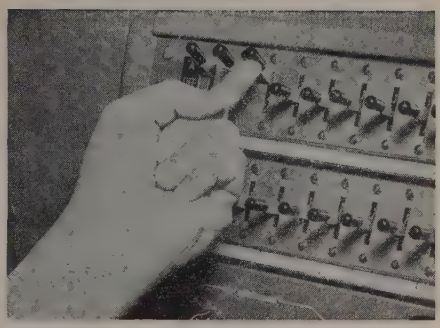

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The Day of Good News

A SERMON by A. G. REYNOLDS*

Then they said one to another, We do not well: this day is a day of good tidings, and we hold our peace.—Kings 7:9

Samaria was under siege by the Syrian army, and the famine within that city's walls was so devastating that the people were eating asses' heads, doves' dung, and their own children! At the gate of the city four lepers, seeing the threat on all sides, decided that they could do nothing better than go over to the Syrians and plead for mercy and help. They said to one another: "If they save us alive, we shall live; and if they kill us, we shall but die." So at twilight they set out. But the first Syrian tents they reached were empty. Then they found the whole camp deserted. They concluded that the Lord had caused a mysterious clamour to frighten the Syrians, and that they had fled in such alarm and haste that they had left their belongings.

The starving lepers first ate and drank, and then set about to loot the camp. But in the midst of their greedy plunder they suddenly stopped. Then they said one to another, "We do not well: this day is a day of good tidings, and we hold our peace."

That story throws an encouraging light on human nature. Those men were lepers, and therefore outcasts. They were not permitted to live among normal people. They were reduced to beggary and to a slow and agonizing death. They could have been bitter. They might easily have felt that they had no obligation to share their good fortune with the citizens of Samaria. They might even have felt that this was an opportunity to get even with the world for the dirty trick life had played on them, or that it was at least some compensation for the enforced isolation and loneliness in which they lived. But instead they said to one another: "We're not doing right. A wonderful thing has happened: the Lord has given us victory. And we ought to be spreading the good news."

How do you explain the lepers' impulse to share the good news and the good fortune? Something more than human nature was at work there. Those men were lifted right out of themselves by what had happened. They saw the marvelous liberation of the city as a divine deliverance. They felt they had witnessed a work of God almost as memorable as the salvation of Israel at the Red Sea. And their subsequent behavior was a response to a gracious act of God. It is as though they had said to themselves: "The blessing of God must be shared." They had been raised above human standards of thought and conduct by a revelation of God. Their experience was practically a conversion.

This story is a type or illustration of the mighty redemption accomplished by God in Jesus Christ. The whole of mankind was under siege by sin and death. They were starving for the word that could give them new life. Then suddenly in the fullness of time, through no act of theirs, they were delivered from the power of their enemies and were given bread from heaven. That was a day of good tidings, the day of the gospel.

So, what those lepers did has some bearing upon our response to the gospel. Let us think what lies behind their words: "We do not well: this day is a day of good tidings, and we hold our peace."

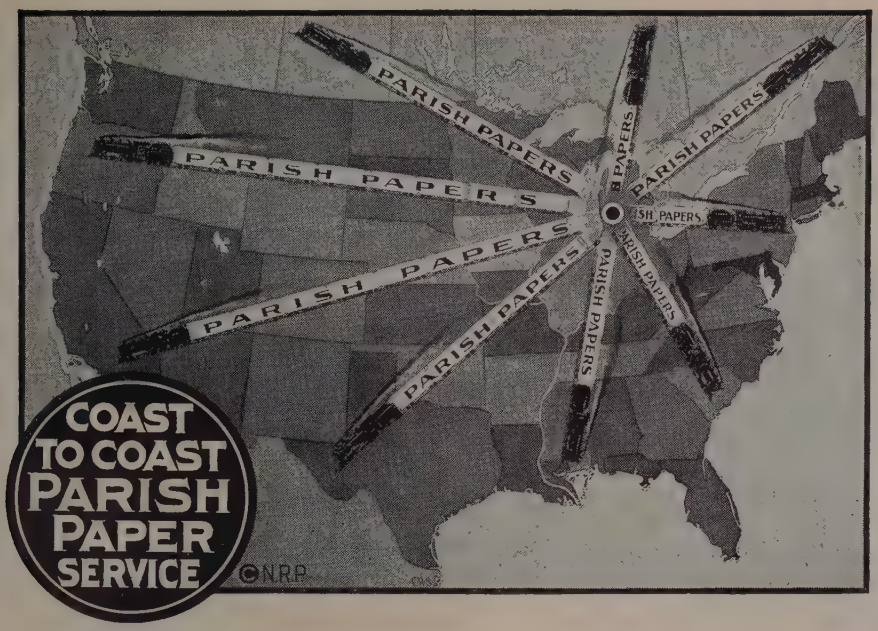
First of all, their words were a cry of thankful joy. It took a while for the light to penetrate their darkened minds, but they finally realized and acknowledged the blessing that had fallen upon them. Something happened in their minds as well as in the camp of the Syrians. The seed of faith was in them and it sprang to life and blossomed into grateful joy.

For thankfulness is the fruit of faith. It is the acknowledgment that there is a divine hand in our affairs, that good comes to us from a bountiful and gracious Father. I'm sure that thankfulness isn't a natural attribute of man but rather a work of God in man's heart. It is an achievement of grace. At the same time it *is* man's response to what God has done. God is the sun whose light and warmth open the bud of gratitude.

L. P. Jacks once gave a lecture in which he deplored the loss of the note of joy from Christianity. And well he might, for grateful joy is a fundamental element in the Christian life. It has been suggested that the radiance in some persons is due to glands rather than to grace. But the radiant joy of the Christian is easily distinguished from that kind of animal spirits. There is no true radiance without an inner light, and for the Christian, Christ is that light. He is the source of thankfulness.

(*Turn to page 48*)

*Minister, St. John's United Church, Elmvale, Ontario.



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EDITED BY MRS. JOYCE ENGEL†

WHAT DO WE LEAVE BEHIND?

Trash or Raspberries?

CORNELIA C. MARIS*

YESTERDAY our raspberry patch yielded us three quarts of nice red fruit. This in itself is no great or wonderful thing—but the raspberries were planted by the minister who lived here before us. As I cooked them into ruby red jam for the winter I began to think of some of the things that ministers have left to us in the various places we have lived.

Our first church was in a mining town high in the Rocky mountains. I was just out of a steam heated dormitory and had had no experience with a wood stove or a freshly killed chicken left by a kindly farmer. Having been brought up in an eastern city on the ocean, gardening and the mysteries of wood stoves and outside plumbing were not in my experience. We were young and in love so the prospect of a cold and snowy winter did not discourage us much.

Some minister had hopefully deposited an old bath tub in the rear of the parsonage. No one had taken the hint and the house was still without its inside plumbing. One day my young and exploring husband began to excavate in the yard. Our neighbor, an older maiden lady, a retired school teacher, at once wanted to know what he was doing. He told her that he was trying to find the sewer line so that we could hook on to it. The news quickly spread and in a short time the trustees decided that perhaps we did need some conveniences and the bath tub appeared in its proper place.

When the old kitchen was torn down to make room for the more modern one we tore off twenty-five layers of wallpaper. The kitchen had been the main room and the only room for a long time. We found deep red and vivid green papers of the Victorian era, conservative small prints, lavish roses and, finally, lots of paint over the last layer. We wondered what families had lived and laughed and cried in this room.

Someone had left the big old organ that reached to the ceiling in the living room. When pianos had come into being it had been cheaper not to transport this so it occupied the place of honor. A few things we couldn't do much about, and one of these was the wall boarding of the rooms. A former minister had decided that it would be much warmer if the place were wall boarded. (It must have been, for next to the clapboard was the cheesecloth that the paper was applied to, upstairs.) I suppose the church board supplied the materials and he, poor man, did the work. He left his mark for all to see. His tools must have been his wife's bread knife and his jackknife. His art work, which we did cover, was brick red and yellow!

At another of our early churches the minister preceding us had died. He had fought the good fight and had gone on for his reward. His gift to us was his wife. She stayed in the parish and at times was a trial to the younger minister's wife. To the minister, however, she was like a mother. She worried about him, she encouraged him and she corrected him. All in all, she was sweet and left us feeling that she was an asset, not a trouble maker.

By the time the great depression came I had learned to do a lot of things. Our first child was born and we took our first rural charge. This time we had a large house furnished with antique furniture such as the sofas and chairs

†Longview, Texas.
*Mrs. Marvin E. Maris, Avon, Illinois.

that people are clamoring for now. We didn't really appreciate them though some minister had gone on without them. The funny thing in this house was a full set of dishes for twelve. These were safely placed in a china closet and we were given to understand that they belonged to the house. The real story came to us one day from the former man. When they were packing to leave they were packing the dishes which had been given to them by one of the parishioners. A member of the church board came in and saw them. He took little time in telling them that the dishes were given to them, "not to take with them but to use only," and were to stay in the house. Being kindly and not wanting to argue, they replaced the dishes. There they sat in the china closet and we used our own.

The family left us something else. As sometimes happens, the parsonage was placed on a ledge with very poor ground surrounding it. Our predecessors had made a lovely rock garden on the ledge. We loved to go out into the New England woods and bring home wild flowers which would grow there. It was a place of beauty.

In one place our little girl found the trash pile in the back yard (where the garden should have been) by running a large nail through her foot the first day we were there.

In this same place the plantings of bushes and shrubs were sacred and though it was hard to mow around them, we couldn't take them out.

These things ran through my head as I made that jam.

I began to wonder, "What have we left for others in our former places?"

In one place we closed in the open stairway and saved a lot of coal. We noticed when we visited there again, it was still the way we left it.

In several places we left a rose bush. My children used to give me a rose bush for Mother's Day. We always planted it in the yard and so we have left many of them as we have moved.

Some of our friends have planted strawberries and others have screened in porches and made the houses more livable.

In this place we have decorated the walls. The next person will know that someone had a lot of fun and if he doesn't like the decorations he can change them.

My husband has always wished for plain walls so he could try his hand at painting murals. When we moved here the committee had found time and labor to do the downstairs but the upstairs wasn't done yet. We set to work and the result is our own.

During the war the man of the house was in New Guinea and so on our large

(*Turn to page 74*)

†

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Proverbs 29:18

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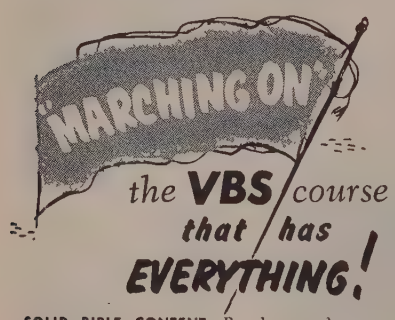

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The Day of Good News

(*From page 44*)

Christians are thankful for what God has done for them in Christ. Their joy is the reflex of their redemption. We rejoice that God has visited his people and that in Christ he has opened up a new and living way to communion with himself. Luther used to say that there is really only one kind of worship—thanksgiving. That was certainly the dominant note in the worship of the early Church, so much so that the chief act of worship came to be called "the Eucharist," the Thanksgiving. And where Christianity is most alive, worship is still thanks-giving, and above all a thanks-giving for Christ. Christians can never cease to marvel at the grace of our Lord Jesus Christ, at the sheer overwhelming beauty of divine love incarnate in him.

It could be said, of course, that it was little to the credit of the lepers that they were thankful. How could they have been otherwise? And yet, we know that although thankfulness may be occasioned by outward circumstances, it does not wholly depend on them. Those men were still lepers, and they knew it. Tragedy still clung to them. And here is Christianity, the religion of joy and thankfulness, with the cross at its heart! The Psalm prescribed for the rite Jesus celebrated with his disciples at the Last Supper was the 118th: "O give thanks unto the Lord: for he is good: because his mercy endureth forever." Thanksgiving, even on the dark night of betrayal and in the shadow of the cross!

That is the paradox and mystery of thankfulness. That sets Christian gratitude apart from all mere gaiety and buoyancy. It springs from the faith that sees God ceaselessly at work bestowing himself with his gifts upon his children. It springs from the assurance that God is always doing what he did at the siege of Samaria and at Calvary—winning victories. That is his nature as revealed in Christ.

Well, the lepers' cry was one of profound gratitude. They had witnessed the glory of the Lord in action. They themselves had come into living touch with God, and that had released the springs of gratitude and joy in their hearts.

II.

The second point to notice is that those lepers had good news that clamoured to be told. It was part of their thankfulness that they *had* to tell the good news. Of course, that is a characteristic of good news. If we've got something worth telling it's hard to keep quiet.

In the case of the lepers it was partly a matter of conscience. They realized that it was a duty to tell the good news. "We do not well: this day is a day of good tidings, and we hold our peace." But the sense of duty should never be identified with cold reluctance. It can be the ally of joy. And so it was there at Samaria. It was a happy duty to spread the good news.

And this, too, like thankfulness, lies at the heart of Christianity. If we've got good news, we've got to tell it. I have a friend whom I heard say once: "If you've got the kind of religion you can keep to yourself, by all means keep it, for it's no good to anyone else!"

After all, Christianity is a mission, a being sent to spread the good news. It belongs to the very essence of true faith that it must express itself, first, in relation to God, through worship, and secondly, in relation to the world for which Christ died, through service. The ways in which people will do these things will differ according to different circumstances and aptitudes. But one thing is sure: faith dies when it gets walled up in the privacy of a man's soul.

There is something prophetic about the words that follow our text: ". . . if we tarry till the morning light, some mischief will come upon us. Now therefore come, that we may go and tell the king's household." Mischief does indeed come when we keep back the good news of Jesus Christ from the children of the King. If we had taken more seriously the spread of the gospel there can be no doubt that China would not have been the pushover it was for the Communists. And the Church itself would have been more vigorous. It is as obvious as anything can be that the Church that thrives and grows is the Church that is taking its mission seriously, that says: We do not well in a day of good tiding to hold our peace. The same is true of individuals. That person thrives and grows as a Christian who hears and heeds in whatever ways are open to him the great saying of Jesus: "Go ye into all the world and preach the gospel to every creature."

And we have good news to proclaim. Think, for example, of our particular heritage as Protestants. We are far too apologetic about our faith, about "those things which are most surely believed among us." Surely it is not arrogant of us to claim that we are in possession of truth in a way no one else is. We believe we have been given apostolic truth and not merely that we have inherited centuries of human tradition. We believe that through the unveiling of God in Christ we have been taken into the secret place of the Most High and have had made known to us the saving wisdom of God. We believe that we have the treasure of God's good news for every generation in his word. We believe that we are not only the Church

(*Turn to page 62*)

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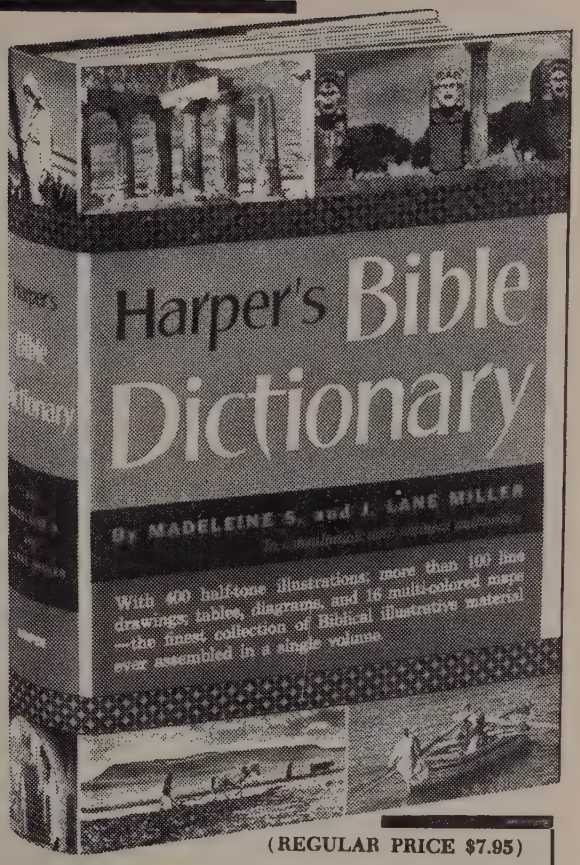
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NEW PRODUCTS for CHURCHES

Use the postage free card on page 51 to obtain further information about New Products items.

"CONVENTIONAL" CHAIRS THAT FOLD

Conventional looking chairs that fold are now being marketed by Norquist Products, Inc. Patented heavy duty hardware and folding mechanism is completely concealed and adds extra strength to the chairs which can be folded in one easy motion and stored away. It is possible to store 100 chairs in a space less than 6 by 4½ feet. Guaranteed for many years, the chairs have deep, wide, comfortable seats which are well padded and upholstered with heavy duty Bolta-flex. The chairs are also available without arms; and with kneeling stool and hymnal rack. Code No. **2551.**

PROFESSIONAL LIGHTING FOR SMALL STAGES

A professional type lighting system for small stages is now being manufactured by Hub Electric Company. The system offers at reasonable prices, the manufacturer asserts, a variety of lighting effects, subject to both switching and dimming control. It may be installed on new or existing stages, is easy to understand and operate and is expansible, permitting a minimum, low-budget, initial installation that can be expanded as additional funds become available. Code No. **2552.**

DRINKING FOUNTAIN FEATURED

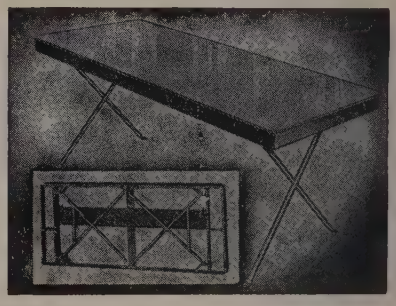
A new semi-recessed wall fountain, suitable for churches is being featured by the Haws Drinking Faucet Company, manufacturer of fountain equipment since 1909. The new fountain is 18 gauge, type 304, stainless steel, with drinking faucet head and operating lever conveniently located at opposite sides of a smartly-designed platform. An access panel in the wall is not required for this Haws No. 73 Model, although provision for the trap must be made in or behind the wall. All fittings are accessible from under the bowl. The fact that the fountain is semi-recessed causes it to take up very little space in room or corridor. Water stream is positively controlled by use of a diaphram type automatic pressure regulating stream control valve. Code No. **2553.**

CARBON PAPER ELIMINATES FEED-ROLL STREAKS

Elimination of feed-roll streaks is offered in a new metallic-back carbon paper manufactured by Allied Carbon & Ribbon Mfg. Co. The manufacturer points out that increased use of standard and electric typewriters with high feed-roll tension has created copy streaking problems that have not existed before. It has been suggested that use be made of an extra-hard finish carbon, but such sheets produce gray, washed-out copies, the company says. But the new "Flagship," Allied Carbon declares, is a metallic-back sheet designed especially to meet this situation. As a result the new carbon paper yields copies of brilliant color strength, fine erasability, and remarkable cleanliness in a variety of weights and writing strengths. Code No. **2554.**

LOWEST PRICED TABLET ARM CHAIR

Introducing "The first, modern looking, wood table arm chair," the 28-year old Adirondack Chair Company claims this is the lowest priced chair of this type ever sold by the company. Featured are the chair's corner block construction, triple doweled for strength, with a saddle-shaped seat and beautiful piano finish. The seat, 18 inches wide by 17 inches deep, has a very wide rounded edge. The tablet arm, 23½ inches by 12½ inches, is cut in such a manner that it enables persons of every build to slide easily in or out of the seat. Code No. **2555.**



TRACY TRUCKS AND TABLES

The Tracy Company's new leaflet publicizes a complete room conversion system. A combination of the firm's light-weight table and truck permits fast, effortless set-up with no lifting or carrying. The truck does the work, the company points out, smoothly rolling 8 edge-stacked tables to position from storage. While still on the truck both table pedestals are extended and securely locked with a single brace-beam locking mechanism. Then the table is simply tilted from the raised truck platform into floor position. Return to storage is just as simple and labor saving. Copies of Tracy's descriptive leaflet are available. Code No. **2556.**

(Turn to page 54)

Sunrise Over Penuel

(*From page 41*)

to face with him, is not enough. God goes on searching for you, striving with you, till at last you come to Penuel, and your life is indelibly stamped with a limp.

THE SUN ROSE UPON HIM

At Penuel, for the first time in his life, Jacob repented: he rose up changed; he went out from the place of wrestling a new creature, "And the sun rose upon him as he passed over Penuel." What artistry in those simple words! As Jacob rose from his night of struggle and defeat and passed over the hill he had feared to tread the evening before, the light of God's peace shone upon him and he went forth to meet his brother in love and reconciliation.

You too can know the thrill of such a day when the sun of God's strength and grace rises upon you as you tread the way you had feared to tread the day before. You know—the person who feels life is easy isn't in fact facing up to life at all, he's simply ignoring it. One day he'll awake to the truth of the situation for there will come a time of reckoning as surely as the consequences of his trickery and cunning had to come home to Jacob. We are all in this thing called life for better or for worse and the only people for whom it's going to be 'for better' are the people who go through it in the strength and fear of Jesus Christ. Only for them is there the passing beyond Penuel, the place of wrestling, with the sun rising upon them. This opportunity is open to everyone. But they first have to pass through Penuel.

In the great Monte Carlo Rally competing cars are allowed to make their way by any route they like so long as they all pass through certain check points. Only after they have successfully passed through these points are they allowed to enter the final trials in Monte Carlo itself. So a man or a woman may come by a thousand different ways to Penuel, the only certain thing being that everyone has to pass through that check point before they can proceed further towards their final objective: and anyone who has got beyond it will tell you the best is yet to be.

So Jacob passed beyond the Jabbok "And the sun rose upon him as he passed over Penuel. And he halted upon his thigh."

Those of you who remember *Cry, the Beloved Country!* will recall how, on the night before his son was to be hung for the murder of Arthur Jarvis, Kumalo went up into the mountain to which he had gone twice before when crises had faced him in life. He took with him a bottle of tea and a few small maize cakes. There he watched for the coming of the dawn; when the first steady light came from the east he took the cakes and the tea and put them on a stone and gave thanks and broke the cakes and ate them and drank some of the tea. At that moment Kumalo 'halted upon his thigh.'

No one can go through a tremendous experience, an experience that completely changes his life and not, very often, clasp his hand to his side and feel the place where God thrust his thigh out of joint and give thanks to God. I cannot understand anyone who has wrestled till break of day and felt the victory of Christ's power over him not wanting to come to church and give thanks very often for the wondrous thing God has done in him.

Perhaps it's wrong of me, but I become very suspicious of anyone who shows no sign of a limp and who doesn't feel the need to halt upon his thigh and place his hand where the hand of God has rested upon him. Perhaps it's wrong of me but I cannot help suspecting he has been as far as Bethel, but Penuel is an experience that still awaits him.

Where do you stand this day? God grant you may be secure in the promise he has given to all who have passed through Bethel; better still God grant that the sun may rise upon you as you pass over Penuel and in his mercy cause you to halt, very often, upon your thigh that you may ever remember the limp he has given you through his grace and give thanks.

HEIFER PROJECT REPORTS RECORD SHIPMENTS

Heifer Project, Inc., inter-creedal relief agency which ships livestock to war-devastated and agriculturally undeveloped overseas areas, set new records for 1954, officials at its headquarters in New Windsor, Maryland, reported.

The total of 27 shipments during the year was a new high in the organization's 11-year history, and the 14 countries to which they were sent were six more than in any previous 12-month period. Countries that had never before received Heifer Project aid but got it in 1954 were Turkey, Iraq, Thailand, Lebanon, Afghanistan and Formosa.

Thurl Metzger, executive secretary, said that since 1944 Heifer Project has sent to 32 different countries a total of 7,539 cattle; 6,587 goats; 15 sheep; 47 horses; 910 pigs; 500 rabbits; 200 packages of honey bees; 251,000 chicks, and 3,000 turkey pullets.

This livestock, all of which is contributed, is used to help in the reconstruction of countries whose livestock was depleted by war or to improve the breeds in those that never had good livestock.—R.N.S.

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Formula for Peace of Soul

(*From page 8*)

cessful business deals, nor all the pick-me-up nostrums can provide." This commercial journal concludes its words of tranquil wisdom, saying, "Joy in sunlight, birds, and flowers is not for the poets only, but also for business men."

Yes, even a moment of quiet consecration will invite this peace. Whether on the subway, in the air, or at the wheel, even a brief prayer will unite one with the Source of eternal things. Browning's question here almost suggests a therapy:

> Hush, I pray you!
> What if this friend happen to be—God?

The wisdom of the Bible never grows old which suggests, "Let my counsel be acceptable unto thee . . . if it may be a lengthening of thy tranquility."

EQUANIMITY

The third ingredient in the formula which brings us health, poise and peace is equanimity. This element not only fulfills the prescription but adds a completeness and a wholeness to life itself.

And what is equanimity? There are many answers. It is equity, impartial judgment, evenness of mind. Other terms, too, might be added: calm temper, balance, composure. Poise has been described as the art of raising one's eyebrows instead of the roof. In actual practice, equanimity reaches out even further to overcome those subtler temptations, such as "wood swearing" (the kind of emotional disturbance indicated by door slamming), temper tantrums, or the "martyred air" (the emotional upset so commonly demonstrated through pouting and stony silence).

But couldn't these descriptions of equanimity also have been included under the term tranquility? When I first heard about this calming formula, I asked the physician who advanced it how equanimity differed from tranquility. He answered simply and directly in a way which led me to feel he must often have been asked this question before. "There is just a shade of difference in the meaning," he said. "The dictionary gives only a slightly varied emphasis, but we need that little added difference in our daily living."

"Doctor," I interrupted, "tell me, please, just what do you mean by 'equanimity'?"

"That's easy to explain," he said as if he were pleased to elucidate on this important matter. "Just think of a cat," he suggested. "I'm sure you have often watched one as it jumps. No matter which way it turns or flops or falls, the cat keeps an equanimity and a balance so that it lights easily right side up, usually on all fours. Does that give you some idea?"

His explanation was both graphic and helpful. We agreed that man possessed of spiritual powers and created by God to be but a little lower than the angels, should develop equanimity so that he always keeps his balance in the face of any and every emergency.

"Years ago when I was a young medical student," the physician continued, "I heard the distinguished doctor, Sir William Osler, speak to the students at Yale. In the lecture he confided that one of his personal ideals was to cultivate such a measure of equanimity that he might bear success with humility, affection without pride, and be prepared to meet sorrow and grief with a courage befitting a man." Then the doctor concluded, "I feel Osler's ideal to be the real secret of equanimity."

The ability always to light right side up, to keep one's determined objective in spite of criticism, to fulfill one's obligation for being—that is the captivating satisfaction which brings peace of soul. The Apostle Paul evidences it, saying, "I know both how to be abased, and I know how to abound." This demonstration of equanimity made him the most significant figure in the early church, for whatever his circumstance, he was always the same, pushing forward to fulfill his objective. No variation in temporal fortune, no fluctuation in outward things, made any real difference to Paul. And why should it—either to him or to you?

As we live and work in today's busy world, let us daily emerge in compounding the peace which comes from applying this formula. To receive the total strength and power we need, let us look to Jesus, the supreme exemplification of poise and power. On the evening before his crucifixion, knowing that the mob would turn against him and that one of his disciples would betray him, Jesus proved himself master of all these qualities—humility, tranquility, equanimity—when he declared quietly and confidently.

> Peace I leave with you, my peace I give unto you: . . .
> Let not your heart be troubled, neither let it be afraid.

This legacy for peace of soul is yours! The Heavenly Father to whom you pray will help you to overcome, to prevail! Receive this serenity now! Practice it! Use it!

RECORD CONTRIBUTIONS BY SOUTHERN BAPTISTS

Southern Baptists set a new record for contributions in 1954 by giving $16,895,373 to the denomination's various causes. This represents an increase of ten percent over the 1953 giving. This is reported by Porter Routh, secretary-treasurer of the Convention's executive committee.—R.N.S.

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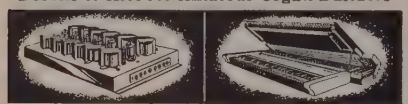

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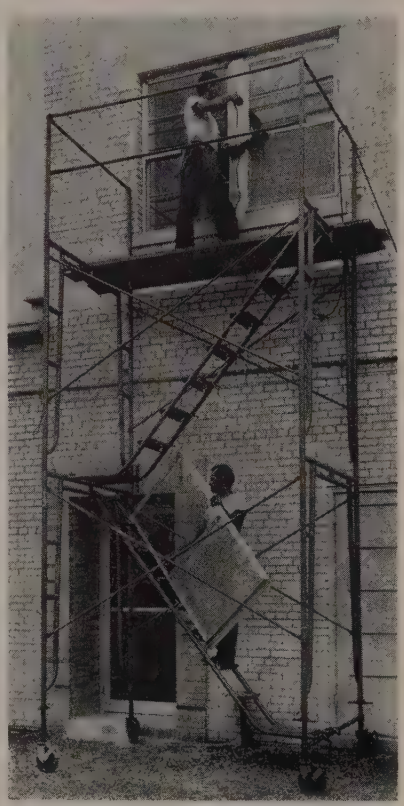
*"Carillonic Bells" is a trademark for bell instruments of Schulmerich Carillons, Inc.

New Products for Churches

(*From page 50*)

NEW WIDE SCREEN FOR 16mm

A new semi-portable aluminum frame and screen in 6 by 16 and 8 by 21 foot sizes, respectively, has been developed for use in 16mm Wide Screen Projection by the Radiant Manufacturing Corporation. The new Radiant Model is supplied with a brilliant mildew- and flame-resistant beaded fabric that hooks into the light-weight frame by means of a self-adjusting tension hook assuring a taut surface and rapid, trouble-free assembly. When not in use, the Radiant fabric rolls on to a special storage tube which fits, with the disassembled frame, into a specially designed shipping and storage container. Code No. **2557.**



ROLLING WORK TOWER SAVES TIME

Safety plus and two-thirds reduction in work time for installation or maintenance operations are claimed for the new Safway Rolling Work Tower with flat-tread stairs. The Tower more than paid for itself recently when workers completed an 8-day job in 2½ days. Located at a height of 14 feet, 2 inches the roomy platform places workers most efficiently for window installation or cleaning and the flat-tread stairs permit them to climb easily while carrying window units or pails. The Tower can be rolled from one window to the next on large 5-inch swiveling casters. A safety brake operating on both the wheel and the swivel locks the tower firmly at each working location. The equipment also can be used for smaller towers when required. Code No. **2558.**

TRUCK FOR OBLONG FOLDING TABLES

The Brewer-Titchener Corporation is introducing a brand new truck for transporting and storing oblong folding banquet tables. Designed to hold 12 or more of the company's Hostess Folding Tables, the truck is 63 inches long by 32 inches wide and features a gunmetal finish. Tables are stacked top to top on the truck to protect their top surfaces in storage. The truck has a sturdy steel tubing frame, a detachable handle for towing, plus four smooth-rolling casters for easy hauling. When not in use, the trucks may be stacked one on top of another to save storage space. Code No. **2559.**

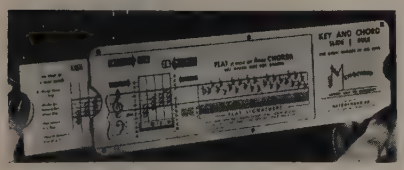
MAGNETIC EARPHONE

Tela-Ear is the trade name given by Telex, Inc. to its 1-ounce magnetic earphone which is recommended for transcribing-dictation, radio monitoring, multiple listening and other uses where a headset is required. It slips over the ear to form a semi-enclosed area, and a powerful hearing aid receiver transmits the sound directly into the ear without

actual contact, eliminating the necessity for frequent cleaning and sterilization. The reversible clear plastic earphone fits either ear, leaving the other ear free for phone calls or conversation. Simple 5-foot single cord connection keeps out of the user's way, and a special volume control cord is also available. Code No. 25510.

TELEPHONING: NO HANDS

Telehold is a new aid for busy people which automatically braces the telephone against either shoulder, leaving both hands free for writing or other work. Of lustrous black plastic with foam rubber padding on the resilient shoulder piece, Telehold adjusts to all shoulder widths and slopes. It snaps onto the receiver without use of tools. American Homecraft Company is the manufacturer. Code No. 25511.



KEY AND CHORD SLIDE RULE

Invaluable for students, teachers, and self-instruction will be the new Key and Chord Slide Rule which reduces musical relationships to a readily learned system. Metrochord Company is the manufacturer of this visual aid for music instruction and comprehension. "Visualizer for Music Instruction" naturally starts with "C" and relates each major and minor key. Complete, including staff degrees, signatures, scales, the essential chords, and full instructions for simple harmonization, transposition, and analysis. Code No. 25512.

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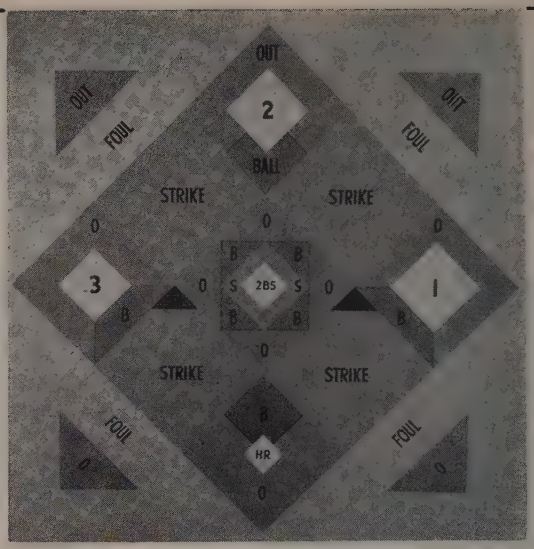

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MESSAGES IN BOOKS

Lenten Book Review Series

BURTON E. ERICKSON*

A SIGNIFICANT fact of our time is the growth of religious reading. Each year there is among the best selling books, both fiction and non-fiction, a large percentage of religious books. Most everyone who reads much has read such books as Lloyd Douglas' *The Robe*, Norman Vincent Peale's *The Power of Positive Thinking*, and Catherine Marshall's *A Man Called Peter*.

The Church has a golden opportunity today to encourage religious thinking by stimulating further this movement of religious reading.

For the past several years our church, The United Church, Big Rapids, Michigan, has organized during Lent a series of book reviews. These reviews each Thursday evening of Lent are presented by lay men and women. The minister presides at the meetings and is in charge of the opening worship. Usually a great variety of books is reviewed: fiction, missionary, devotional, biographical, practical. Those who are to review the books usually assist the minister in choosing the list.

In our last Lenten series, we added a new feature which put some spark into the meetings. In addition to the reviewer, two persons were asked to read the book. After the reviewer presented his material, there was a discussion of the book with the reviewer and the two other persons acting as a panel. There was no trouble at all in keeping a lively discussion going for a good half-hour. Opportunities for questions from the floor were given. This added feature livened the meeting considerably and brought up the attendance.

The benefits from these Lenten reviews are unlimited. For instance, during the Lenten season eighteen people read a religious book and prepared themselves for the meetings. If they like the book, they will usually recommend it to a friend. Likewise, those who attend the reviews become interested in the book and many of them read it. We usually have three or four copies of the reviewed books in our church library, and for several weeks afterward they are in great demand. Sometimes people buy the book. The effect of the programs is like that of chain letters. The influence spreads by word of mouth.

There are evidences of deeper influences, too. One lady who heard the review of *Time to Spare*, by Douglas Steere, became interested in the whole retreat and prayer group movement. Today she is one of the strong spiritual forces of our church. A gentleman who has reviewed several of our books has become one of the guiding spirits in our church, especially with regard to matters of stewardship.

The virtue of this manner of conducting Lenten meetings is that it is a lay project. And lay people can influence their friends to look into a religious book where we ministers would never have the ghost of a chance to influence.

*Minister, The United Church, Big Rapids, Michigan.

ALTAR IN THE CHANCEL

of the Hansen Place-Central Methodist Church, Brooklyn, New York. Dr. Miller served this church from 1922-1943. Floor of the chancel is paved with stones from historic places in Palestine.

In The Chancel

TO MY MINISTER, REMEMBERING

MADELEINE S. MILLER*

I see him at the little chancel door
By which he entered, full of holy zeal
To utter what God gave him long before—
The certainties his inner hopes reveal.

I see him kneel before his pulpit chair,
To dedicate again his life to God
Before he sang or spoke in sacred air,
Or even to the holy altar trod.

I hear him when we bow our heads to pray,
And long to catch the music of his voice,
As when he prayed our foolish sins away
And lifted us, and made our hearts rejoice.

I see him when the offerings arrive
On gleaming plates the ushers hand to him,
To dedicate to God the gifts alive
With people's sacrifice of worthless whim.

I hear him in the pulpit, though the form
Of other preachers fills his wonted place.
I feel his glowing soul with love so warm
For saint and sinner, child, and men of grace.

He died within his calling, princely wrought!
He died in sharing truths sublimely taught!
He lives within God's endless Paradise—
His ministry achieved at heaven's price.

*Widow of J. Lane Miller, Methodist minister who at the time of his recent death was pastor of the Methodist Church of Rye, New York. Mrs. Miller was joint author, with her husband, of the well known Harper's Bible Dictionary.

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Program chairmen will be interested to know that sixty-one percent of all industrial advertising films are designed with church audiences in mind and cost the sponsoring companies millions of dollars annually. Survey figures based on a new book "The Dollars and Sense of Business Films" released by Eastman Kodak Company show that the median cost of a film is $25,800 with some films as low as $1,732 and others as high as $426,600. The Association of National Advertisers which conducted the survey and published the book points out that advertiser cost per viewer for films in circulation up to one year amounts to 97 cents. For those films circulated from one to two years, the cost-per-viewer is less than 7 cents, and for the films in circulation for over 10 years the cost is less than one-half cent.

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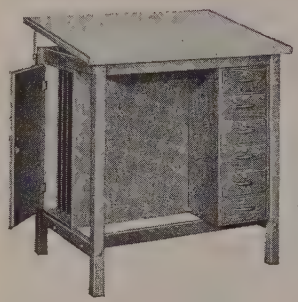

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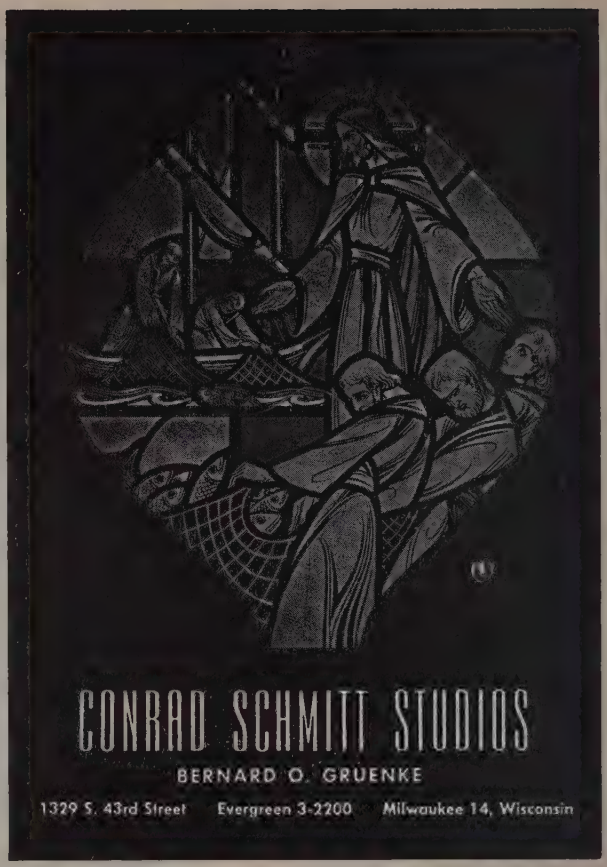

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A STATEMENT BY JOHN KLOTTER

An Official Looks at Prisons

By GEORGE STOLL*

TODAY we hear much about the weakness of our prison system and it is urged that we stand in great need of constructive improvement. One of the factors in an improved prison system is to have public-spirited men who are both idealistic and realistic—men who have the capacity to place the public interest and the welfare of the prisoner in their thinking.

John Klotter, supervisor of probation and parol for the state of Kentucky, is such a man. I have asked Mr. Klotter to submit a statement of his own outlook regarding our prison system which is as follows.

"There are four generally accepted theories as to why a person convicted of a crime is sent to a penal institution.

"1. For punishment.

"2. To set an example for others.

"3. To protect society.

"4. To re-educate him so that he can take his place in society upon release.

All four of these theories are sought to be justified on the ground that the persons who have served in a penal institution will not commit additional crimes when released and that society will be protected from the person who has served the sentences as well as from others who might be tempted to violate the law.

"It has been obvious to persons who have worked in the field of criminology that crime has been increasing rather than decreasing. Statistics also brought out the fact that the percentage of repeaters has increased rather than decreased. Therefore, it is obvious that something is wrong with our whole criminal-judicial system.

"When a person is confined to a penal institution for punishment only and no steps are taken to change his attitude, it is very questionable whether the confinement will benefit him. He will be more careful the next time but the personality traits that caused him to commit the original crime will still be there.

"The theory that punishment of one person will set an example for others and thereby keep them from committing crimes has been almost completely abandoned by experts. Studies have indicated that when a person commits a crime he does not think of the thousands of persons who are confined in penal institutions; he is sure that he will not be caught. In fact, in most instances the violators have admitted that they were not aware of the penalty at the time they committed the crime.

"The third theory, that society will be protected when a person is committed to an institution, is obviously a near-sighted theory, as society receives only short-time protection. More than 90 percent of persons received in penal institutions will be released in society. Society was protected for two or three years but this is a very short period compared to the time that the violator will be outside the institution.

(*Turn to page 60*)

*Louisville, Kentucky.

for the church was a very simple thing in the days of my youth. There were pledges to the church, of course, but in addition there were church socials, parties, auctions and a lot of other festivities.

As churches grew larger and more sophisticated, our leaders wisely concluded that the new church could not live on the profits of suppers and fairs. In many instances the orders were "thumbs down" on such activities. In the effort to suppress these activities they accomplished an undesired end. They helped to destroy one of the best media of fellowship that the churches of the period had available. It was hard work of course. "Count the time the ladies put in and you find that you get little for the energy expended." True enough. But the churches of the era had equipment for but one kind of fellowship activities. They had kitchens and dining rooms. These were the center of fellowship, discussion, and games. Here the elders discussed politics while the youth found games and spots for courtship. In the days which offered few social activities the drive over the snow to the church social was an event worth remembering. I think that those who guide denominational activities are right in the argument that socials and auctions do not produce much cash when compared with our modern systems of pledging. But they were fun. And that fun should have a place in the fellowship of every church. We hope that the efforts of *The Farm Journal* to encourage its church readers to recover some of the fun of money raising activities will be successful.

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WILLIAM H. LEACH
Editor
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"Thanks again, for your splendid work with us."—Brooks E. Reynolds, Wilmington Manor Methodist Church, Delaware.

"Your report gave us a definite program for our work."—G. Marion Smith, Church of God, Indian Head, Pennsylvania.

"Certainly we could not have obtained better counsel and a more practical solution to our problems than those you have offered."—Alan B. Smith, First Presbyterian Church, Alva, Oklahoma.

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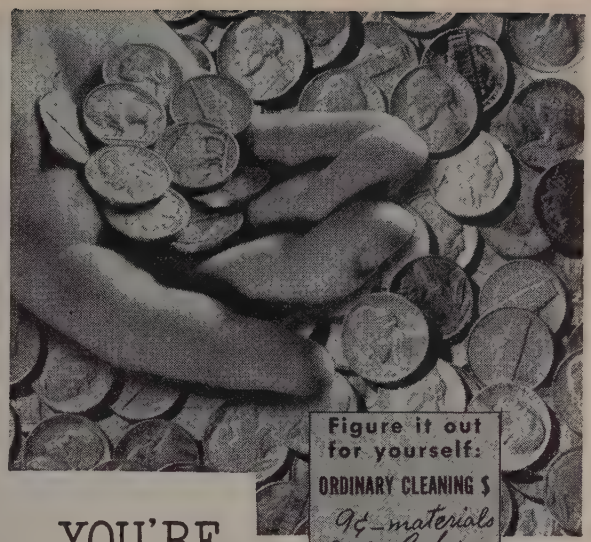

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An Official Looks at Prisons

(*From page 58*)

"The only logical reason given for sending a person who has committed a crime to a penal institution is that this person can be studied as an individual while at the institution. He can receive the proper psychiatric treatment and be re-educated as to his duties to society. With adequate treatment more violators can become good citizens. Only in this manner can society be protected on a permanent basis.

"Of course, some of the violators have become so indoctrinated that they can never become adjusted. When this is determined after individual study, these men should be segregated for permanent custody. Even these should not be confined with the idea of punishment. These are persons who were not born criminals but who have become criminals in an imperfect society. The blame is not also entirely theirs although they are the ones that will be punished.

"Then there is also the group of mental incompetents. All of the wardens will agree that there are many persons in penal institutions who are not responsible for their actions. For these persons prison is not the answer.

"If it is true, that only individuals studied by qualified persons and re-educated can be permanently benefited, why then is this action not taken? Here is where the people have failed. When so little money is allotted to the correctional program, very little individual assistance will be given inmates of penal institutions. With the low salaries authorized, qualified persons cannot be obtained. As a result the majority of the persons in penal institutions merely sleep, eat and kill time with nothing to do to benefit themselves or society.

"It is time that the average citizen realized that he has a duty to these people. This citizen and the members of the legislature have not been foresighted enough in the past to see that money spent at the right time will save millions in the future, as well as providing protection for them.

"It is our responsibility to bring these facts to light so that the public will encourage action by the legislature and others who can improve our criminal-judicial system."

Now the question arises: What can we do to bring about a better system such as Mr. Klotter described in his article? A laymen's committee in the church can be a vital factor in constructive change. Such a committee could study many things related to this field:

- —What is the value of indeterminate sentence?
- —If probation costs less than imprisonment, how can we make better use of it?
- —What are the next steps in a program or rehabilitation of prisoners within the institution?
- —How can the public be made aware of its responsibility to provide adequate appropriations through its duly-elected representatives?

To be fully informed the committee should hear speakers including legislators, judges, probation officials, sociologists, psychologists, and prison officials. A committee should let these men know that we are backing them in their efforts to achieve a better result. Above all, we should keep in mind the needs and desires of the man who is "paying his debt to society." We should remember the words of Jesus when he said "I was in prison and ye visited me." This means that we need dedicated men who can pray sincerely "Thy kingdom come."

METHODIST GIFTS TO COLLEGES

NASHVILLE, Tennessee—Methodist colleges and universities received a record total of more than $28,000,000 in special gifts during 1954, it was announced here by the denomination's Board of Education.

Officials said the figure may reach $40,000,000 as some of the 116 schools related to the Board did not report in time to be included in the year-end tabulations.

The largest gift was $5,000,000 given to Emory University, Atlanta, Georgia, by an anonymous foundation.

Should They Be Told

(*From page 23*)

time of crisis show our real sense of values in life and belie our religious professions.

In quite another sense this widely practiced and commonly accepted deception is serious. It defeats its own ends in the long run. It causes many people who really are on the road to physical recovery great doubt and agony of mind. It may even do so to the extent of seriously retarding recovery. After a person has had a part in a deception or two of this kind he is in for trouble if he falls ill and has to have any kind of a borderline operation. He is reassured when the doctor comes in with a smile and assures him that the operation was a success and all laboratory reports good. His friends come in and tell him he will soon be as good as new. Then in the quiet hours when there is much time to think he remembers the instances in which he himself joined in assuring a doomed person that he was on the road to speedy recovery. He begins to wonder if the same false kindness is being practiced on him. In some cases an obsession that he is being deceived lays hold on him and no one can persuade him that he does not have some incurable disease.

It is a serious question if a person facing imminent death does not have a right to know it. Rather than being a justified and kindly lie, the lies told to the incurably sick may be the most unkind of all. We must ask ourselves again which is more important, a few weeks of physical life or the eternal welfare of the soul.

It is not always a fact that the truth in such cases does shorten life. Sometimes people brought face to face with eternal realities respond wonderfully and even live much longer than could have been expected.

God is the God of truth. The devil is the father of lies. Who are we, as mere human beings, that we should decide in any case that a lie is better than the truth?

MINISTER'S VACATION EXCHANGE

The Minister's Vacation Exchange column which usually begins with the February issue will begin this year with the March issue, and will continue each issue thereafter through June. Items for the March issue must reach us by February 15.

For the information of new subscribers, this column serves as a contact point for ministers interested in cutting vacation costs by exchanging pulpits with another minister in another part of the country for a short period of time.

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Add joy to your congregation's Easter with inspiring new lighting fixtures . . . designed to provide comfortable illumination and quiet harmony with the architectural beauty of your church. If you are building a new church or planning to remodel, write today for our catalog so that selection can be made in time for installation before the Easter holiday.

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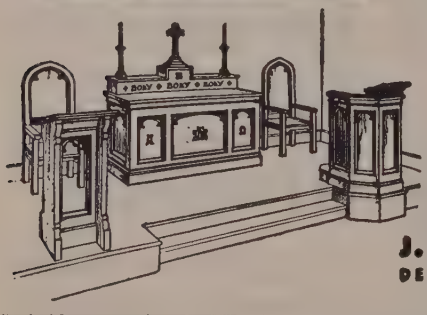

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The Day of Good News

(*From page 48*)

Reformed but also that we know the secret of the perpetual reformation and renewal of the Church by the word of God.

Why are we so diffident about proclaiming the truth we are so sure we possess? We ought to be shouting it in superlatives! If Protestant Christians don't affirm the sovereignty of God, who will? And that is the first article of the Christian faith—that God rules, that God *alone* rules. That truth underlies everything we have to say. Every other Christian belief is a corollary of that faith that God's will, God's eternal purpose for man and his world, is supreme. And that belief, we hold, must be the rule of faith and life. It alone must determine how we worship and how we live. That's Christianity! And that's Protestantism! And anything less than that, anything that waters it down or obscures it or departs from it, is something less than Christianity in its wholeness.

Such is the good news we have to proclaim to the City of Destruction, to the perishing world. And we do not well if we hold our peace.

III.

Finally, along with the lepers' thankful joy and their desire to tell the good news, there was the fellowship that was created by the good news. The lepers, once outcast, became conscious of an underlying oneness with the people in besieged Samaria. They remembered the starving people behind the walls of the city and thought of them as friends, as folk to whom they owed whatever help they could give them.

Surely that was as miraculous a thing as the deliverance of the city. That those broken wrecks of humanity, those embittered outcasts, should have any fellow-feeling at all for the people in Samaria was another work of grace. It takes a divine impulse to overcome isolationism.

T. R. Glover tells of a man fainting on a railroad track in India—evidently a low-caste Hindu. A missionary standing by went to his rescue, and when he asked some high-caste Hindus there to give him a hand to get the man out of the way of the approaching train, they refused. And one of them explained later: "You see, it's our religion!" Their religion prevented fellowship. But ours demands it! Yes, and creates it, too. Our faith makes us look upon others as folk for whom Christ died. The shabby bum, so-called—Christ died for him. The reckless, confirmed reprobate—Christ died for him. "A thing of price is man," said an ancient Father, "because for him Christ died." And those for whom Christ died are our brethren.

It was certainly good news in the

ancient world when it was revealed that the individual had value in the sight of God. That was a startlingly new proposition. And it was the possession, the soul-possession, so to speak, of this good news that smashed the barriers to fellowship. External things like nationality, class, color, lost all significance, and a man's relationship to Christ determined all his other relationships. As the converted Saul Kane in Masefield's poem puts it:

I knew that Christ had given me birth
To brother all the souls on earth.

This was so from the beginning, when the Son of God walked among men and brothered them. Mankind was not divided by him into classes of any kind. All were one in their need of him. All were one in the eyes of divine love.

We know all this, of course, and we know it very well, but in our world it seems to be terribly difficult to do much about it. Or so we keep saying. But there *is* something we can do about it. We can develop a vigorous, living fellowship where we are, in our familiar relationships. It would be well if we were less concerned about the breadth of our fellowship and more concerned about the depth of it. If we work toward a fellowship-in-depth we may be certain that such a fellowship will broaden out as naturally and irresistibly as a seed swells, sprouts, takes root and grows into a great tree. This, in fact, was the kind of fellowship which existed in the early Church. It was narrow at first, but deep and intense, and then it kept broadening out, growing from within like any healthy organism.

This is one of the reasons there is a Church at all. It is a center of fellowship-in-depth, like the family. It is the place where the universal principles of fellowship are applied and worked out. And when the Church becomes a living fellowship in the good news, it develops tremendous expansive power.

Think again of the lepers in our story. First, they had a sort of fellowship in misery. It may have given them a bit of comfort according to the saying, "Misery loves company," but it didn't do them much real good. Then later they discovered a deeper, more positive brotherhood in the good news they shared, and their fellowship then fairly shouted for expansion. "Come," they said, "let us go and tell the king's household."

That is why the Church has been, and is, so important. It is a fellowship in the good news. It is that first. It is, at its best, so closely knit that Paul called it an organism, a body, the Body of Christ. It is bound together by the headship, the all-pervading presence, of Jesus Christ. It is a fellowship that really grows from within, and as it grows it reaches out to include others.

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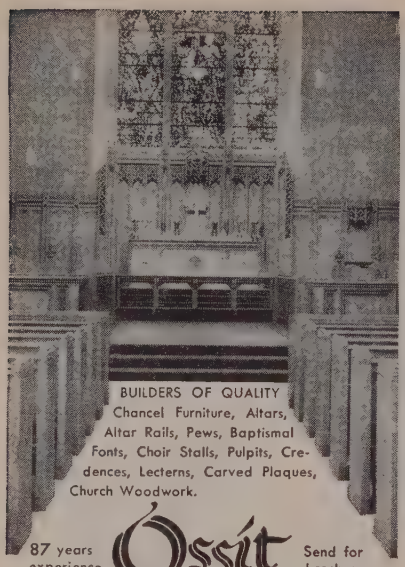
This is the kind of fellowship we need to develop—a fellowship in the good news, an actual cultivation of friendship on the basis of our possession of the gospel rather than a vague and sentimental benevolence toward everybody, especially the people we don't know and don't have to live with!

Fellowship in the good news is a creative force, and the only force that will reach out redemptively, because it has already known the divine reaching-down, and has come to rejoice in the good tidings of God.

This day *is* a day of good tidings. It is a gospel day, because Jesus Christ is the same yesterday, today and forever. It is dinned in our ears that this is a day of crisis. How many hundred times has it been said that this is the most critical time in man's history? And we can believe it. But it's not calamity's day. It is a day of good news, a day to proclaim and spread the good news. And it is a day of thankful joy because over this torn world, this beleaguered Samaria, Christ stands offering his healing, his victory and his peace.

UNITED LUTHERAN MEMBERSHIP GAINS

NEW YORK—Membership in the United Lutheran Church in America increased by 53,681 in 1953 for a total of 2,141,626, according to figures compiled here by Dr. F. Eppling Reinartz, the denomination's secretary.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BOOK REVIEWS

JAMES R. UHLINGER*

Books for Ministers and Church Libraries

Doctor To The Islands by Tom and Lydia Davis. Atlantic, Little, Brown & Co. $4.50.

A few weeks ago a frail, 45-foot schooner edged into Boston harbor with Tom and Lydia Davis and two sons aboard. They were ending 12,000 miles of sailing the *Miru* from the far South Pacific, covering 155 days and a saga of adventures.

"Dr. Tom" left behind a world of his own which he had created in the Cook Islands as medical officer on Rarotonga. The primeval flavor and sincere beauty of many dashing episodes is reflected in the native pastor's prayer as a voyage begins:

"Keep us safe, Tangaroa, father of the people. Let the soft winds you gave to our fathers carry us over your seas. Let the white man's canoe be no less swift than those of our ancestors. Watch over the folk we leave behind that the cooking fires may be warm for our return."

To follow this part Welsh and part Polynesian doctor and his New Zealand wife around his island circuit and on to America to enter the Harvard University School of Public Health is one of the top reading opportunities of the year.

Banner in the Sky by James Ramsey Ullman. J. B. Lippincott Co. $2.75.

The Age of Mountaineering by James Ramsey Ullman. J. B. Lippincott. $6.00.

The first book is a grand story of mountain-climbing for boys. Young Rudi Matt at sixteen years knew he must climb the Citadel in Switzerland. It had taken his father's life, but he would master it.

"So vast was it, so steep, so mighty, that it seemed more than a mere mass of rock and ice. More than a mere mountain. It seemed a new world rising up out of the old world that was its mother; a world with a life and meaning of its own; beautiful and menacing, beckoning."

Author Ullman proved in *The White Tower* that he was master of suspense, beauty in description, and vivid pictures. For youth this book is the best.

The Age of Mountaineering is a comprehensive and highly readable account of the ascents of the major mountains of the world—Everest, Annapurna, K2, Alps, Andes, Himalayas and Africa.

Closer to home, Mount McKinley and lesser mountains of the East and the West, Canada, Alaska and Mexico fill out the picture.

It will do something to your blood—and to your soul—to do some climbing vicariously.

Launcelot, My Brother by Dorothy James Roberts. Appleton - Century - Crofts, Inc. $3.95.

Originality is a difficult feat in this day of endless books and writing. *Launcelot, My Brother* is distinctive if not original in presenting through the novel format the Court of King Arthur found in the *Idylls Of The King*.

Knightman Boris de Ganis is the brother of Launcelot who relates the story. The tension in the court revolving around King Arthur, Queen Guinevere and Launcelot unfolds in dramatic sequences that are worthy if not superior.

The flowing, unconstrained writing of Dorothy Roberts, who previously offered *The Enchanted Cup*, creates an enjoyable literary experience.

Susan B. Anthony by Katherine Anthony. Doubleday & Company, Inc. $6.

A first rate account of the dynamic reformer and feminist of the last century is overdue. The present biography is exhaustive to the point of being exhausting.

Susan Anthony is presented as a warm, capable, sensitive leader in the field of women's rights. Not only are the diverse facets of her life covered in detail, but the political and social factors of the last century are also related to her career.

Six generations of Quaker background went into the life work of Susan Anthony. Though there is no family relationship, Katherine Anthony comes from the same Rhode Island background and she fully appreciates the religious matrix. The church library deserves this biography.

Glory, God and Gold by Paul I. Wellman. Doubleday & Company, Inc. $6.

"You must read this book!" That was the way a layman drew my attention to

*Wesley Methodist Church, Worcester, Massachusetts.

this book. Here is a glowing informal history of the Southwest.

Lewis Gannett is editing a series of books known as the *Mainstream of America Series.* The format attempts a new approach called a "narrative history."

The idea is based on Sir Walter Scott's philosophy that "history is the essence of innumerable biographies." Taking this literally, Wellman introduces more than a thousand men, places and events, all obsessed with the three G's of the Southwest—GLORY, GOD AND GOLD.

It's great reading! What a contrast to the Pilgrims and the Mayflower Compact!

MISCELLANY IN MINIATURE

This I Believe: (II) edited by Edward R. Murrow. Simon and Schuster, Inc. $1. (paper)

Every minister needs this resource material. It is alive. Eighty contemporary and twenty immortal men and women of faith speak with sincerity. The first series made a real impact on the nation; the second is even better.

American Thought by Morris R. Cohen. Free Press. $5.00.

To capture the spirit and content of all American thought in a single book is an herculean assignment. That Morris Cohen attempts and succeeds in doing admirably well. The chapter on "Religious Thought" is sketchy and reflects the author's opinions as much as it does facts.

Hugh Roy Cullen by Ed Kilman & Theron Wright. Prentice-Hall, Inc. $4

This is a modern hero story of American opportunity—in Texas. How he made millions, and gave millions, is fully narrated. His philosophy is fascinating, and his religion is intense though outside the churches.

Man Above Humanity by Walter Bromberg. J. B. Lippincott Co. $5.75.

A brilliant account of psychotherapy from primitive rites to modern psychiatry is recorded here. The book is a real addition in its field. Ministers will find it a "tool" to help in their work.

To relate the observation of another—A Godlike character is not a thing of favor or chance, but is the natural result of continued effort in right thinking, the effect of long-cherished association with Godlike thoughts; an ignoble and bestial character, by the same process, is the result of the continued harboring of grovelling thoughts.

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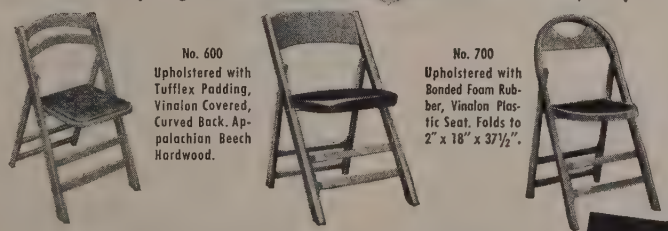

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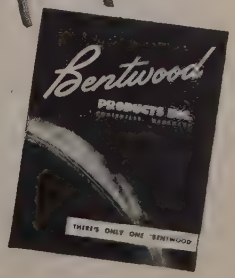

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NEW BOOKS

Theology

The Hope That Sets Men Free by Howard Conn. Harper & Brothers. 192 pages. $2.50.

This little book, which has a foreword by Elton Trueblood, discusses bases for hope in the contemporary world. At the outset, the author surveys some of the common aspirations men bank on—the natural hope that "tomorrow will be better," the progress of scientific knowledge, intellectual and cultural achievement, and "cradle-to-grave" government security.

Because there is a certain inadequacy in these hopes, the author then surveys the area of "Christian hope," and discusses how Jesus contributes to the hope of the Christian: by offering himself as a reliable guide for human conduct, by pointing toward a God who is in control of the universe, by pointing out the inexorable judgment beneath which all life stands, by teaching men the wide extent of divine mercy, and by showing them what the divine life within men can be. This is followed by a chapter on how to hope in despair. There is a chapter on hope for a better world, which is contingent upon the work and prayers of a devoted people and upon faith in the triumph of God's guiding purposes.

Such a book would not be complete without a chapter on hope of a future life. The author believes that eternal life is a constantly growing experience. It involves distinctions and it is a trustworthy experience. The last chapter in the book deals with living by our hopes instead of by our fears.

H.W.H.

Eternal Hope by Emil Brunner, translated by Harold Knight. Westminster Press. 232 pages. $3.50.

One of the valuable byproducts of the choice of the Evanston Assembly theme has been the focusing of theological attention on the most neglected area of Christian thought. Except for Paul Althaus, to whom Brunner refers with appreciation, most of our contemporaries have passed this subject by very hastily —perhaps because they did not know what to do with it. As the author points out in his valuable "Postscript instead of Foreword": "Christendom itself consists of men who share in the questionings of their time, men who can do no other than take note of the changes which modern knowledge has introduced into our picture of the world. . . . Thus the church is faced with the task of so formulating its hope that it does not confront man with the choice: either science or faith. Where this alternative emerges, it has again and again become clear that theology has neglected one of its principal tasks, which is to formulate the New Testament faith in such terms as to show that it is not bound up with the outlook of a former age, but is essentially independent of all changes in our conception of the universe."

Brunner attempts therefore to "develop the theme by daring . . . to give an interpretation of Biblical eschatology as to the hope of the future and eternal, which is as completely dissociated from the ancient view of the world as it is faithful to the Biblical testimony to this hope." Quite naturally there will be difference of opinion as to his success, but no reader will question the need itself or the vigor of mind with which Brunner sets to work.

It must not be thought, however, that this book is merely the fruit of intellectual speculation. The death of the author's son in a train accident in 1952 caused "this theological problem (to become for him) a burning issue of personal life." Commenting on this he says, "This outline of eschatology is . . . the fruit of the wrestlings of a simple believing Christian who, assailed by the sorrowful experience of death, has sought the consolation of the Gospel." In this process he came to realize that "The Gospel offers no comfort to the individual which is not at the same time a promise for the future of mankind as a whole."

J.S.

The Righteousness of God by Gordon Rupp. Philosophical Library. 375 pages. $7.50.

This study of Luther's theology was written by a British Methodist and consists of a revision of lectures delivered in 1947 at the University of Cambridge. A feature of this book are the numerous citations from the writings of Martin Luther that are woven into the text with freshness and skill.

The first section of the book contains a valuable historical survey of Luther research, pro and con, during the four centuries past. Included is a long excursus on Captain Henry Bell that is, possibly, more relevant to the English scene than to ours. However, the careful evaluation given the extensive literature will serve many as a helpful incentive to further reading.

The central and most important section deals directly with Luther's religious experience and thought. Here the reader comes to understand why Dr. Rupp has said, "We read Luther because we find in one page of him more sparkling and refreshing draughts of truth than in scores by others, because there are few Christian writers of any age who can bring before us the heights and depths of the Christian Gospel, or bring home so urgently the drama of the Christian warfare."

The volume closes with a group of brief essays on "Luther and Erasmus," "Luther and Government," "Luther's Doctrine of the Church," "Luther on the True and False Church" and "Luther, a Man."

Rupp's discussion of the Peasant War is well done and rescues Luther from the hasty and superficial attacks often heard about his having "let down" the peasants. Interesting also is this statement concerning the controversy with Zwingli at Marburg: "It was not simply obstinacy or fundamentalism which led him to write on the table the words which divided him and Zwingli, in the great matter of the Eucharist—'*Hoc EST corpus meum.*' It was the conviction that to turn the *est* into *significat* was to turn the religion of incarnation into that docetism and subjectivism which has haunted Protestant eucharistic life for four centuries."

Grateful readers of this volume will be glad to place it on a convenient shelf alongside Philip S. Watson's (another British Methodist!) *Let God Be God.*

J.S.

Bible

The Old Testament and the Fine Arts by Cynthia Pearl Maus. Harper & Brothers. 826 pages. $5.95.

This is the third such enormous anthology of the fine arts, the first one "Christ and the Fine Arts," having a re-

markable sale. Her second book specialized in "The World's Great Madonnas." This third volume is a continuation of the one on the New Testament, with art reproductions and interpretations, stories, poems, and music and interpretations, all based on the Old Testament.

She divides the huge anthology into six parts, these following the general order of the books of the Old Testament itself. There are one hundred full page art reproductions with their interpretations, seventy-seven hymns and their interpretations, two hundred forty-four poems, sixty-three stories.

This is not only a companion volume to the earlier one on the New Testament, but is equally as significant in its wide presentation. The two together will be the major items of study for worship leaders who are interested in showing religious and spiritual truths through the arts as related to the Bible. Although there have been other volumes that in one way or another have tried to do something of what these do, none in any way equals the work of Mrs. Maus.

H.W.F.

The Secrets of the Kingdom by George Johnston. Philadelphia. The Westminster Press. 222 pages. $2.50.

Here is a truly beautiful book to add to the many lives which have already been written about the Man of Galilee. It is a story that is movingly and fascinatingly told, covering the life of Jesus Christ from early boyhood, right through the Ressurrection experience. Then in the second half of the book we are given a graphic description of the rise of the young Church from Pentecost to the gloriously dramatic days portrayed for us in the book of the Revelation. Throughout this period we are presented with glimpses of the early Church going through its bitter testings, its hostile opposition, and its martyrdoms.

The writer has written with true insight and clarifying imagination. The Curriculum Committee of the Presbyterian Church in the U.S.A. is to be warmly commended for having selected this book as one of its text books, and it is now being used in many churches in the teaching of young people of the High School age.

The author was born in Scotland. He Was educated at the University of Glasgow earning distinction as a New Testament scholar; at the University of Marburg in Germany, and at the University of Cambridge, England. At the present time Dr. Johnston is Professor of New Testament Literature and Exegesis, Emmanuel College of the United Church of Canada, at the University of Toronto. The reading of the book is a pleasure and an education.

A.S.N.

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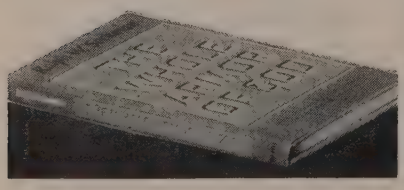

Education and Youth

The Teaching Ministry of the Church by James D. Smart. The Westminster Press. 207 pages. $3.00.

I am saying to those with whom I talk as well as in my public addresses at the present time that this is a "must" book for ministers, church school superintendents, Christian Educational Directors, Church School teachers, church officers, and intelligent Christian laymen. It is a very stimulating book, and it begets thought and action. The writer writes out of a wealth of experience in the field of religious education. From 1944 to 1950 he was editor-in-chief of curriculum for the Board of Christian Education, Presbyterian Church, U.S.A. By far the largest percentage of those who are using the curriculum put out by the above church, as well as many in other church denominations feel tremendously indebted to Dr. Smart for all that he has done in this field. The writer is also one of the editors of the Westminster Study Editions of The Holy Bible, and also author of several other books in the field of religion. Dr. Smart is now the minister of the Rosedale Presbyterian Church in Toronto Canada, and lecturer in Homiletics and Christian Education at Knox College, Toronto.

In ten striking chapters, the writer drives home his point of the weakness of the Christian church educationally, and the way to correct this weakness. Skillfully he traces the pattern of revolt which has been going on within the church from the theological standpoint, and the healthy swing back to the basic authority of Scripture, and all in line with scientific fact. The reader is awakened to the fact that Christian Education has too long been divorced from the Church, and the necessity of a lasting unity between the two being affected, that is, if unbelief is to be conquered, and a world Christianized. My reaction to the book is very sympathetic, and with most of it I am in heartiest agreement. I could wish that the writer were not quite so hard and sweeping in his treatment of men like Dewey and Overstreet. The book could well afford to have an index. It cannot fail to be of invaluable help to all who should read it.

A.S.N.

Worship Services for Teen-agers by Alice A. Bays. Abingdon Press. 249 pages. $3.00.

This is the seventh similar volume by Mrs. Bays in the series of planned worship services for young people. It is in two parts, one for seniors and older youth, and one for intermediates. It is especially centered around the theme of courageous living.

It shows the same general plan that has made her other books so invaluable to youth leaders in church, or conferences, or camps. She has the actual hymns, music, prayers, poems, sermons, and stories, to be used exactly as listed or to be wisely adapted for certain groups, or to be drawn upon as an anthology. Very few of the poems or stories are of common knowledge to people. She has the knack of finding pointed and telling incidents which are not known to most folk; hence, the fascination and the value of her series.

H.W.F.

Horn's Uniform Lesson Commentary. Wm. H. Horn, Editor. Muhlenberg Press. 320 pages. $2.75.

This is a commentary that is comparatively new, this being only the second edition. It is well edited and prepared. The exposition is done in a scholarly way, yet is understandable for the average Sunday School teacher. In compiling this commentary Mr. Horn has had for his assistants, Robert W. Stackel, D.D., Walter C. Davis, D.D., and Lloyd M. Walleck Th.D. Together these men have produced a very fine work.

The lesson treatment is as follows. First, there is the approach, which is a very plain introduction to the lesson. Then follows, "Comments on the Text," in which an exposition is given of each verse, and section of Scripture used. Then there is "The Gist of the Passage," which is an application of the main points of the lesson. Then there is "Digging Deeper," which gives references to books or other things for helpful use in study of the lesson. The last section is "Something to Think About," which is a set of questions which may be discussed in the class group. It will be a fine help to any teacher.

A.H.J.

Evangelical Sunday School Lesson Commentary edited by James DeForrest Murch and staff. The Higley Press. 320 pages. $2.00.

This is not a commentary on the International Sunday School Lessons, but on the lessons produced by the National Sunday School Association. It is thoroughly scriptural and is conservative.

Each lesson has a "Teaching Outline," which is very helpful. This is followed by the "Introduction." There is a "Digest" which is an explanation of the text, and is done in a very fine way. Then follows "Topical Helps and Illustrations." A discussion of the Golden Text is given. The lesson is concluded with "Review and Discussion," which is a series of questions. For those who use the lessons of the National Sunday School Association, this is a very fine help in teaching.

A.H.J.

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Aspiration

Not Without Tears by Helen Caldwell Day. Sheed and Ward. 170 pages. $3.50.

Already Helen Caldwell Day has revealed something of her inner spirit in the story of her first twenty-three years and her conversion to the Roman Catholic Church, the volume named "Color Ebony." Now she continues her story with evidence of growing maturity.

After a siege with tuberculosis, that forced her to leave her student nursing in New York, she returned to her old home in Memphis, taking her young son, Butch, back with her. Here with a handful of other colored folk, and a scattering of whites, she became part of a Catholic study group. Her longing to follow the way of the Catholic Worker, especially to found a house of hospitality, finally led the group to agree to the rental of an old store front on Beale Street, which became Blessed Martin House. In time a dingy house back on an alley was purchased, and here now she is at work.

Stirring indeed is her account of the differences and the unity within the study group, which continued in one form or another even to the end of the book. But her own simple devotion, her growing understanding of love, her truly committed life made Blessed Martin House. To read the book is a spiritual experience, a renewal of the reader's faith or a deepening of his antagonism toward such an "impractical" thing. For this reader it was a deep joy to find in writing a person who lives her faith as well as talks it, who loves with no thought of personal gain—or any gain except the intangible one of that which comes to any one whose intent is to serve the Father.

H.W.F.

The Creative Encounter by Howard Thurman. Harper & Brothers. 153 pages. $2.00.

In any compilation of important books in religion published in 1954, "The Creative Encounter" deserves a place high on the list. This book, like the author's previous publications, "Deep Is The Hunger" and "Meditations Of The Heart," is noteworthy for its spiritual insights and superb artistry.

The author is Dean of the Chapel and Professor of Spiritual Disciplines and Resources at Boston University. In his first chapter Dr. Thurman deals with the religious experience as an inner event or series of events. The one demand upon religious experience is that "It be private, personal, individual, and therefore unique" (p. 32). The central fact in this drama is the awareness of meeting God which is sometimes called an encounter or confrontation. Prayer and human suffering are the two disciplines by which the individual prepares for the creative encounter.

In chapter two the author deals with the outwardness of religion. While the experience must be personal and private the individual must relate it to his total world of meaning. The encounter provides man with a new focal point for his life. "God has become the custodian of his conscience" (p. 80). This new center of motivation means an altered private life and social witness. In the third chapter Dr. Thurman discusses the inner need for love. Drawing upon the findings of numerous scientific experiments in psychology, psychiatry and medicine, the author shows the need for love from the beginning of infancy to the fulfillment of human personality in the experience of the love of God.

In the concluding chapter Dr. Thurman raises the question as to the bear-

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ing of man's religious experience upon the social and institutional context in which individuals live and move and have their being. Since the church is the trustee of the religious experience its supreme function is to guide its adherents to the creative encounter. At its best the church is a religious fellowship, motivated by the "Jesus idea," a vision of all men as children of God. When the church engages in or condones segregation or unbridled sectarianism it "tends to become an instrument of violence to the religious experience."

There isn't a single dull page in this book. The lay reader will find many a helpful clue for the enrichment of his own devotional life. The minister in search of homiletical material will recognize it as a source of stimulating ideas, numerous quotable sentences and illustrations.

C.W.J.

The World in Tune Prayers, Poetry, and Prose Selections by Elizabeth Gray Vining. Harper & Brothers. 124 pages. $1.75.

Mrs. Vining is a Quaker, teacher and essayist who received world recognition in being sent as American tutor to the crown prince of Japan. Her book telling of the experience, "Windows for the Crown Prince," has been widely read.

But this later volume is the one that will really last. Much of it appeared first in pamphlets from Pendle Hill, Quaker center at Wallingford, Pennsylvania. Taking the words of Henry Vaughan that "prayer is the world in tune," Mrs. Vining in brief essays reveals a little of the depth of her own spiritual insight. But such is her writing that it acts as stimulus for the readers in meditation. It is a tiny volume that will be read over and over again.

H.W.F.

Methodism

Methodism in American History by William Warren Sweet. Abingdon Press. 472 pages. $5.00.

This revised and enlarged edition of Sweet's analysis of Methodism and its development in American history is still the best statement of the story. Here indeed is a vivid portrayal of the birth and rapid growth and development of the largest Protestant denomination in our country. The author, usually considered the dean of American church historians, sees religion as an integral factor in the emerging national life. Against this background he portrays vividly and enthusiastically, yet fairly and accurately, the achievements and the problems of the Methodists in America.

The material of the earlier edition of 1933 has not been revised but a supplementary chapter 18 and an appendix bring the story down to date. This last chapter narrates the greatest achievement of the Methodists in America in this twenty year period of stress and storm. Here and in the appendix the reader will find the account of the reunion of the Methodists forces and its modern basis of church policy and organization.

Seventeen enamel pages of illustrations make the volume attractive. While the bibliography of the last few chapters has been amended it might have been desirable to list the newer materials relating to the earlier chapters of the book.

R.W.A.

The Tale of Two Brothers, John and Charles Wesley, by Mabel R. Brailsford. Oxford University Press, Inc. 301 pages. $4.00.

Although this is in part a biography of the two founders of Methodism, it is really the story of Charles and his relationship to his older brother John. Miss Brailsford has gone back into journals and histories to document her history. As a result, she gives in brief a quite new picture to most of us of the relationship between these two strange men.

All was not happy between them. For half their lives John ruled Charles, the younger hardly taking a thought without considering his brother first; then suddenly there was a complete separation, so that Charles almost turned completely away from his brother and the Methodists.

The difficulty centers almost entirely in the love affairs of John. Because of his mother-fixation, John was unable to make up his mind the three times he wanted to be married, even though each time he led the girl into humiliation through his indecision. Then finally, when he did get married, it was without the suggestion of anyone else, without there being any love in it, and certainly without there being any sense in it. The tragedy of his life was that he did not know how to return the love that three good women offered him.

H.W.F.

Various Topics

If You Marry Outside Your Faith Counsel on Mixed Marriages by James A. Pike. Harper & Brothers. 191 pages. $2.50.

Dr. Pike is now Dean of the Cathedral of St. John the Divine in New York City. Before he became a minister he was graduated in Law. In this volume he gives a true presentation of the legal and religious aspects of mixed marriages.

His opening statement points out the seriousness of such marriages. He shows by case study after case study how these operate, with all the problems that go with them. He gives an entire chapter on the problem of birth control, and

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another on Roman Catholic rules. Then he gives "the rules" of Protestant churches in brief form too.

After a careful summary of all he has said, he proposes a solution in which he says that each of the parties should rethink his or her position as to which church is really the true one for them. This is not quite as simple as it sounds, but he says this is the one sure way out.

Later he discusses Jewish-Christian marriages and those of mixed Protestant faiths. In conclusion he writes for those already in such a married state, with suggestions to help such folk.

H.W.F.

Lutheran Cyclopedia edited by Erwin L. Lueker. Concordia Publishing House. 1,160 pages. $7.50.

It would be unfortunate if the title of this valuable book should tend to restrict its use to Lutherans. Naturally its sponsorship becomes evident from time to time, particularly in the amount of space given items of direct concern to the Lutheran Church. But Dr. Lueker has, with his collaborators, done a truly magnificent piece of work that places all American Christians in their debt.

Of course it was impossible, before reviewing this book, to read everything that was said concerning the 7,550 subjects treated here, but generous samplings were made. Inevitably there are certain minor errors, e.g., the two Lutheran churches in the Netherlands unfortunately did not reunite in 1874, but two generations later. Nor does every article attain the standard of perfection stated by the editor: "1. Unless required by the specific nature of the subject matter, the treatment is factual and/or historical. 2. Statements which could be regarded as polemical or propagandic are avoided." The authors deserve to be commended for their high degree of success in this regard, however.

It is not possible to suggest the wealth of riches in these pages. There are brief but adequate comments upon non-Christian religions, philosophic schools, literature and the like that have impinged upon the Christian movement. The salient features of various Christian denominations are given. Such areas of Christian interest and activity as missions, art, music, archeology, polity, ethics, church history, and Bible translations are considered. Special attention is given Lutheranism in the United States, as might be expected. The value of the book is increased by the well-selected bibliography that points to more detailed information.

A reviewer hesitates to say of any book that it is indispensable, but this volume will perhaps come as close as any of falling into that category. It deserves a place in public and church, as well as personal libraries.

J.S.

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These Churches Have Air Conditioning

O. J. ARMSTRONG

Co-Authors: T. W. NEWBERRY and WILLIAM F. APPLETON,
Tennessee Valley Authority

The purpose of this article is to acquaint the church goer with an air conditioning system that is designed for short time peak load conditions of which the average church is an ideal example.

Many people are now accustomed to air conditioning in their offices or places of employment, places of business where they shop or trade, places of recreation, and in some sections of the country home air conditioning is becoming increasingly popular. Consequently, it is only natural that they should desire air conditioning in their church.

Air conditioning, when used in churches, entails a comparatively high purchase price as well as a comparatively high operating cost when so called conventional direct expansion system is used. The average need for air conditioning in a church is for 3 hours duration on Sunday morning, 2 hours Sunday night, and 1 hour on Wednesday night, or a total of 6 hours per week. Since practically all churches pay for electricity on a regular rate charge, the normal operating monthly bill consists mostly of the demand charge with practically no charge for actual energy usage. In an effort to minimize this demand charge, the *Ice-Cel System* has been developed.

The *Ice-Cel System* can probably best be explained as a "storage battery of refrigeration." The *Ice-Cel* itself consists of a water tank containing a series of refrigeration plates. A small condensing unit is hooked up to the plates so that the water can be frozen on the plate in the form of ice over a long period of time. Whenever air conditioning is required, a pump automatically controlled, circulates the water over this ice bank and through a coil in the sanctuary thus producing the desired air conditioning effect.

This "storing up" principle enables the usage of a very small condensing unit in comparison to the size of the peak load. As an example, if a church had a refrigeration load of 50 tons, if the conventional expansion system is utilized it is usually necessary to have a condensing unit with a 50 H.P. motor. If the *Ice-Cel System* is used, all that is

(*Turn to page 76*)

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URGE UNIFORM REGULATIONS ON CHURCH PROPERTY EXEMPTIONS

BROOKLYN, N.Y.—Adoption by all states of constitutional amendments providing mandatory and uniform regulations governing tax exemption for real property of religious institutions is advocated in a study published in the current issue of the St. John's Law Review.

As to social and ethical justification, the study says that "by exempting property used for religious purposes, the State is contributing to the advancement of the common welfare and discharging its moral duty toward its members to facilitate the attainment of their ultimate end." It points out that tax exemptions for church property have been known "from our earliest times."

As to economic justification, the article emphasizes that, despite existing beliefs that a large amount of revenue is lost to the states through such exemption, the amount of tax-exempt church property is "very small" in proportion to other exempt property. In New York state, for example, this percentage was only 13.7 in 1919 and has since dropped steadily to only 7.19 in 1948.

At the present time, thirty-three state constitutions contain provisions pertaining to tax exemption of religious property. The provisions are mandatory in 18 states, permissive in 14, and a combination of both in one. However, the report adds that although provisions for exemption are universally accepted in theory, they are "far from uniform" in content.

As to the legal issue, the article points out that recent decisions of the U.S. Supreme Court have established that such provisions do not violate the federal constitution.

—R.N.S.

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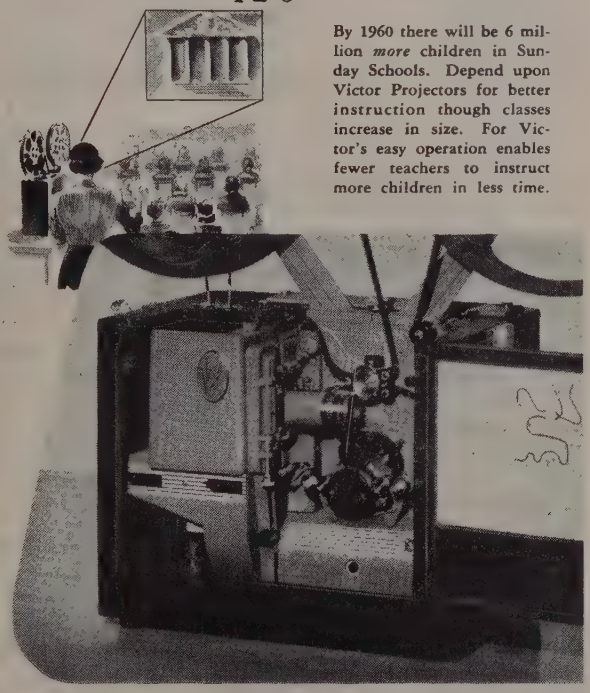

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Trash or Raspberries?

(*From page 47*)

front bedroom wall we have a picture of the building of the chapel on that island. We have the jungle and the black boys on the roof and the family walking past with the little pig following. We love it.

In the small room occupied by our son is the ocean and some seacraft as well as aircraft.

In our hallway, where fingerprints show so badly, we have our beloved New York skyline. For although we are one thousand miles from the city, we can remember the lights and buildings as we look up the stairs.

My kitchen is the best of all. Here we have our farm with pure blood cattle and hens and ducks. Our red barn and silo and little white house almost make us think it is really our retiring place.

We will leave all this for the next minister. We hope he will see in it something of the kind of people we are. We hope that he will know that we loved and served here, too, and even if the house isn't the most modern and comfortable, we have made it a home.

Red raspberries, strawberries, murals, a place kept from disrepair—or an unloved, tumbledown, trashy place—that is what parsonages can be.

The Hymn of the Month

JAMES A. DILLON*

WE are told in scripture to teach one another with psalms and hymns and spiritual songs, singing God's praises with joyful hearts. Too often today this means the repetition of some religious doggerel set to sanctified jazz. Too many of our Bible School members are being spiritually weaned on worthless little dittys that clang a rhythmic note in the brain but do not reach and inspire and enrich the deeper levels of life. This is tragic because we can share in the holy heritage of sacred song that enshrines in eloquent poetry and majestic music the devotion of those saintly followers of God whose fellowship with God and praise of him has found enduring expression in the beauty of the sacred hymns of our faith. These great hymns guide us in the experience of worship, the privilege of prayer, the inspiration of praise, the thrill of witness and the joy of devotion to God our Savior. Why withhold these blessings from the Bible School? Only colossal stupidity would tolerate the substitution in the spiritual diet of our Bible School pupils of the cheap and frothy fare so popular today for the spiritual glory of the immortal hymns of the Christian faith.

We suggest that every Bible School leader begin now to recover this neglected heritage for the pupils of their school by including in their program a definite time for Notes on the Hymn of the Month.

Begin by selecting several of the great hymns of the church and plan to use one of them each month as the Hymn of the Month. Of course you should consider the season of the year and be sure all hymns are appropriately chosen. Then plan to have your school receive reports on various aspects of the hymn, namely: the author of the hymn; the story behind the hymn; the message of the hymn; and, finally, a brief review of these other aspects. Thus each Sunday of the month a different report on the Hymn of the Month should be presented to the school. In months when there are five Sundays try some special feature for the extra Sunday, such as a responsive reading based upon the hymn, or some unique incident in the history of the hymn, or some rich experience an individual has had involving the hymn. Most of our great hymns

*Minister, Fairview Baptist Church, Camden, New Jersey.

have come out of profound human experiences and the appreciation of the hymn will be enriched by an understanding of the background and message of the hymn. These reports will help give that deeper appreciation to your Bible School pupils.

A working schedule must be arranged, of course. The different aspects of each hymn should be assigned to various classes in the school. Try to give the more objective assignments, like the life of the author and the story behind the hymn, to the younger classes. And give the more interpretive assignments, like the message of the hymn, to the older study groups. One member from each class should be designated by the teacher to present the report to the school. The study for the report, and its preparation, may be made a class project if the teacher so desires. Teachers must guide in the preparation of the reports but the pupils should do the work themselves or they lose some of the greatest benefits of the program. As they read and study the hymns they begin to appreciate something of the worth and majesty of these great monuments of devotion and praise.

The school must secure a number of books for the study of the hymns. Most religious publication houses are able to suggest a number of worthwhile titles for your use. Try to obtain books of real value and not just some simple popularizations in which an emotional story is related, but the significance of the hymn, the spiritual struggle behind it, or the deeper meaning of its message are ignored. Above all, avoid any book that is selective of just a few popular hymns, or that is slanted in interpretation to some narrow theological viewpoint. Some schools may already possess some fine books of hymn-studies in their library. In such cases they only need to designate and reserve the books to be used.

A librarian must be appointed to care for these books. In accordance with the schedule of assignments worked out by the school, the librarian will see that the proper classes have the books they need, and that they are returned in time for use by other classes. It will be observed that many become interested in these books and read more than the chapters necessary to complete their assignment. There is something contagious about the study of the great hymns.

At a time designated by the leader of the school, each Sunday's program will have a period reserved for these reports. Begin by saying: It is now time for Notes on the Hymn of the Month. Sing a verse or two of the hymn. Call for the report for the day. Sing the rest of the hymn. It is possible that some leaders will not sing the entire hymn each Sunday, especially when there are many verses to it. This is never a recommended procedure, but at times conditions in the school may make it necessary. If this is done in your school, be sure then that different verses are sung each week so that some acquaintance is developed with the entire hymn.

Strive for brevity in the reports. About two minutes should be the specified time. Brief, snappy reports can be informative and usually are the most interesting.

This program has many advantages for every school. It creates general interest through the participation of the pupils. It develops an appreciation for the great Christian hymns. It gives a glimpse of the spiritual experiences and struggles and moments of great faith of saintly men of God. It introduces your school to the great ecumenicity of hymnody. And it touches the deeper spiritual levels of the pupil's lives, enriching faith, instilling hope, deepening love and expressing the joy and praise of the heart.

Every church school leader has an obligation to his pupils to endow them with the abiding heritage of Christian hymnody. Try doing it by adding to your program proper time for Notes on the Hymn of the Month.

COURT DISMISSES CHARGE AGAINST AMISH

MILLERSBURG, OHIO – Charges against eight Amish parents who had defied a Holmes County School Board order to send their children to public high school were dismissed in Juvenile Court here as they produced evidence that the children are now attending classes.

One of the eight, John B. Yoder, said the Berlin Township School Board, of which he is a member, had leased a former Baptist church in that area and set up a special ninth-grade class for some 30 Amish children to receive instruction in English, German, and mathematics from Berlin High School teachers as part of the public school system.

Other townships are working out plans to set up similar facilities in which Amish children would receive special instruction apart from other high school pupils, he added, and many of the 150 Amish children in the county who had not been attending school will be doing so shortly after January 1.

Some Amishmen are opposed to sending their children to public schools after the age of 14 "because the environment might lead them away from the Church."

In dismissing the complaints, Judge Hoy Russell congratulated the Amish and public officials for arriving at a peaceful settlement of the dispute.

—R.N.S.

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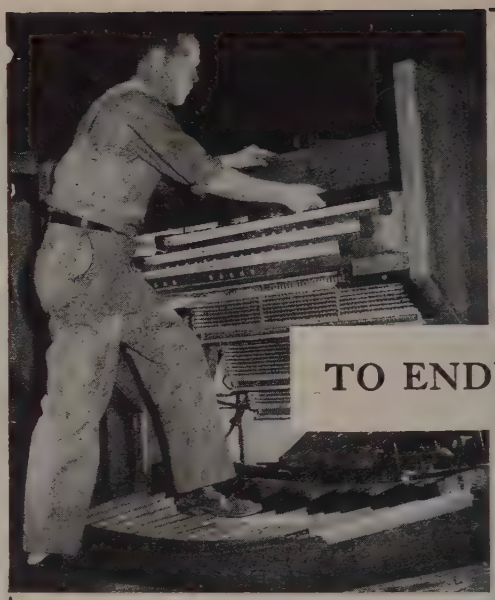

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These Churches Have Air Conditioning

(*From page 72*)

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required is either a 3 H.P. or possibly 5 H.P. condensing unit depending upon the time available for recharging the *Ice-Cel*. From this it is very apparent that the demand charge would be very much reduced. We do not obtain "something for nothing" in this system inasmuch as it would require a 5 H.P. motor to run 10 hours to accomplish the same as a 50 H.P. motor running 1 hour. The system utilizing the smaller 5 H.P. condensing unit, however does, beside minimizing the demand charge, permit less costly auxiliary equipment such as motor starters, wiring, etc.

Circulated cold water air conditioning systems are not new. In fact it was one of the first methods ever used. In its simplest form, city water or water pumped from deep wells was circulated through air cooling coils. Many such systems are still in existence today. In most of these cases the water cannot be recirculated, so unless an abundant supply of very cold water is available these systems are not too practical. A later development was to have large reservoirs of water into which ice purchased commercially could be dumped. While such a system is acceptable from a performance standpoint, the bother of keeping it full of ice as well as the cost of purchasing this ice always presents a problem. The *Ice-Cel System* is the answer. All the advantages of automatic mechanical refrigeration are available plus the benefits of using cold water for air conditioning purposes.

Tax Exemption Denied

ARTHUR L. H. STREET*

DOES a public ground breaking ceremony held by a church society and ceremonial laying of a cornerstone constitute such use of the premises as to render the property exempt from taxation? Under the wording of the California statutes, the California District Court of Appeal, Second District, answered this question no, in the case of First Baptist Church of San Fernando v. Los Angeles County, 248 Pac. 2d 101.

The statute involved read: "All buildings and so much of the real property on which they are situated as may be required for the convenient use and occupation of said buildings, *when the same are used solely and exclusively for religious worship,* shall be free from taxation; provided, that no building so used which may be rented for religious purposes and rent received by the owner therefor, shall be exempt from taxation."

In this case ground was broken August 30, 1948, and the cornerstone laying occurred January 9, 1949, the church building then being under construction. The building was still incomplete March 1, 1949, the date as of which property is assessable for taxation, in California. The first services were held April 10, 1949.

The Court of Appeal reasoned: The ground breaking and cornerstone laying did not constitute use of building for religious worship. "The fact of use on the tax date rather than an intention to use was the deciding factor. * * * The character of the occasion, the incompleteness of the structure, and the fact that no other services were held in it for * * * three months, justify the inference that the cornerstone laying ceremony was not a use of the building for religious worship."

On another point involved in the case the court said:

> Plaintiff seeks to establish exemption on the theory that the new structure is merely an enlargement of the old church. * * * While the three lots on which the new structure stands are adjacent to the four lots on which the old church is located they are nevertheless separate parcels of property and not part of the church property. They have never been exempt from taxation as being 'required for the convenient use and occupation' of the old church. * * * Furthermore, the structure is new. It apparently is a building that is complete in itself. It is not attached to the old building. It cannot, therefore, be truly said that

* Attorney-at-law, Minneapolis, Minnesota.

(*Turn to page 79*)

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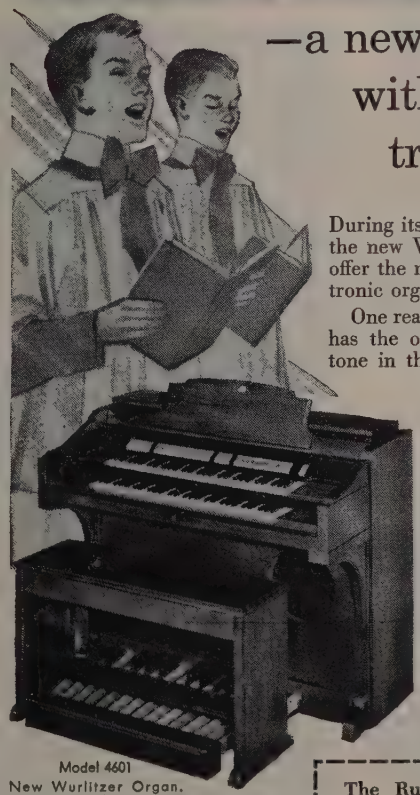

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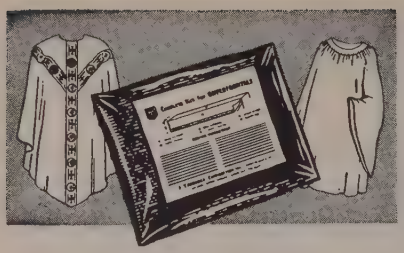

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Missouri State Baptist Store Has New Home

IN the early 20's Mr. J. C. Hockett, State Sunday School Secretary, stocked a supply of Teacher Training study books for use in his work over the state. Thus, the beginning of Missouri State Baptist Book Stores. In early 1944 the store was moved from the fourth floor location to the entire second floor of the same building.

Miss Mary Tongee, first manager after it became an official store, led in the growth of the store and its move to the larger quarters on the second floor. In

(*Turn to page 83*)

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DR. BLAKE CALLS FOR REVITALIZED PROTESTANTISM

PASADENA, CALIFORNIA — Dr. Eugene Carson Blake, new president of the National Council of Churches, warned here that "the typical American religious tradition and the free church in a free society" may fade from importance unless there is "a revitalization of our Protestant heritage."

The warning was voiced at a "welcome home" dinner given by the Pasadena Council of Churches in honor of Dr. Blake's return from a 21-day, 22,000-mile tour of American military and naval installations in the Far East.

"The vast majority of the Christians in our nation are Protestants," Dr. Blake told the 400 persons gathered to greet him, "but unless the average Protestant church member soon becomes aware that our churches must cooperate in councils on both the national and local levels we Protestant Christians will find ourselves increasingly ineffective in American life.

"The National Council is not an organization to increase Christian unity, but rather to express the true unity that now exists. We must support the council movement with interest and money."

The National Council president, who also is Stated Clerk of the Presbyterian Church in the U.S.A, said he had been greatly impressed by "the depth and breadth of the thinking" of our top commanders in the Far East and that "America is fortunate in having men in her military forces with interests and skills beyond the technically military."

He added that the morale of American troops he met on his tour was "fine" but that most of them were eager to return home.

His mission to the Orient was twofold, Dr. Blake said, one purpose being to greet Americans in uniform on behalf of the National Council's 30 affiliated communions and the other to confer with leaders of Christian councils in the Far East "that they and we might rededicate ourselves to our joint responsibilities to witness effectively in a worldwide context to Jesus Christ as Lord and Saviour.

Dr. Blake helped to organize the Pasadena Council of Churches ten years ago. Its welcoming dinner was held at Pasadena Presbyterian church which he served from 1941 until his election three years ago as chief administrative officer of the Presbyterian church.—R.N.S.

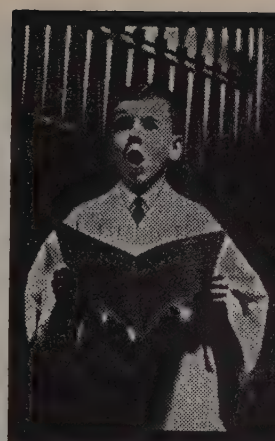
Tax Exemption Claims Denied

(*From page 77*)

it is an enlargement of the other building, and the trial court has not so found.

A decision recently rendered by the

(*Turn to next page*)



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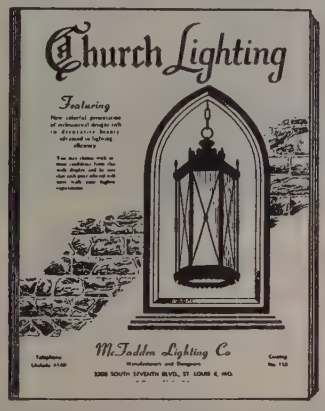

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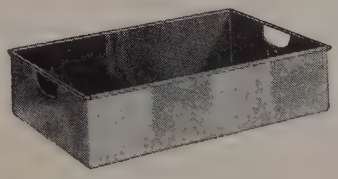

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Pennsylvania Superior Court is to the same effect. (City of Philadelphia v. Overbrook Park Congregation, 91 Atl. 2d 310.) That case involved the validity of a paving assessment levied against a vacant lot that had been acquired with intention to erect a synagogue. Before the assessment was levied a tent had been rented and was erected on the lot and used for religious assembly on eight special occasions, but it had been removed. The court decided that the lot was not exempt from the paving assessment under the Pennsylvania statutes. The court said:

"The occasional use of a vacant lot, adjoining a church structure, for open air services, would not be sufficient to bring it within the exempting provision of the general tax statute as a 'regular place of stated worship.' Wynnefield United Presbyterian Church v. City of Philadelphia, supra, 348 Pa. 252, 254, 35 A.2d 276, 277. In order to come within the exemption authorized by the Constitution, the property must be an 'actual place of religious worship'; and this contemplates a place where people statedly join together in some form of worship. Laymen's Week-End Retreat League of Philadelphia v. Butler, 84 Pa. Super. 1, 6. Cf. Temple Israel of Wynnefield v. City of Philadelphia, 42 Pa. Dist. & Co. 638."

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The tendency in most churches seems to be toward relegating practically all the aspects of spiritual care of people to either professional or official persons.

In every church group, large or small, there are numerous people who need—sometimes desperately—personal attention in their personal lives. It may be sickness, poverty, or problems of age. It may be overwhelming loneliness. Some are famished for plain spiritual or moral encouragement, help, cheer. Especially those people who are members of the church but who, for various reasons, are slack in attendance at the services. Probably by that old phrase "the cure of souls" was meant the comforting service to such as these.

Too much, we believe, this kind of service is left to either the ministers of the church or to an official board—the deacons, maybe. The rest of the membership of the church thereby is encouraged to shrug off responsibility for such things as being not their business. (We should note, though, that there are many fine exceptions here and there.)

But in a church of some size there is likely to be far too much of this need for the pastors and even for the deacons to handle. Sorry-heartedness and absence from the Lord's house are often extreme. We need shepherding help for those in deep spiritual need.

One of the ways in which one pastor tried to overcome this problem and enlist the help of lay people of the church was this:

At a certain place in the communion service at the first of the month, the pastor would ask certain members, men and women, to come forward to the table. These, of course, had volunteered for such service beforehand. To each, and with appropriate words of explanation for the benefit of the audience, and of dedication, he would hand a sheet of paper or a card. On the card was a message and a list of two, three or four names. It read about as follows:

Dear Friend in the Master's Service:
During the present week will you call upon and visit with the following friends? Make it not a labored, stiff, difficult task; but take with you an extra load of joy, happiness, cheer, optimism and love. Make these friends know that a friend has been with them. THANK YOU!
The Names: . . . . . (Blank) . . . . . .
Date . . . . Yours in His Service . . . . . .
Pastor.

The idea was that those who volunteered for this personal service were instructed beforehand as to how to talk with people in need, how bring a religious message, how to help in various kinds of need that they might find. The fact that this was given at the communion service (the Lord's Supper) was a symbol of being commissioned by both

(*Turn to next page*)

*Berkeley, California.

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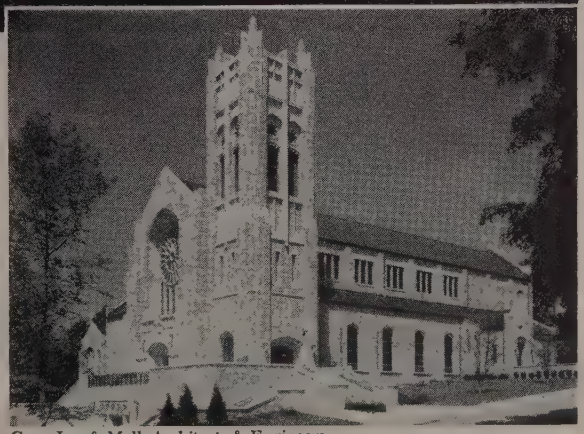

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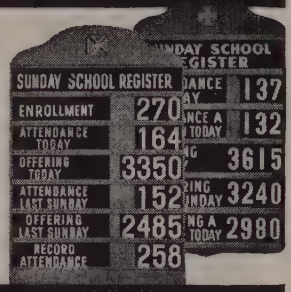

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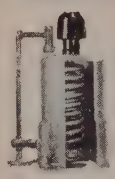

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(*From page 81*)

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(*From page 78*)

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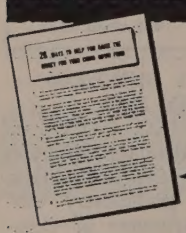

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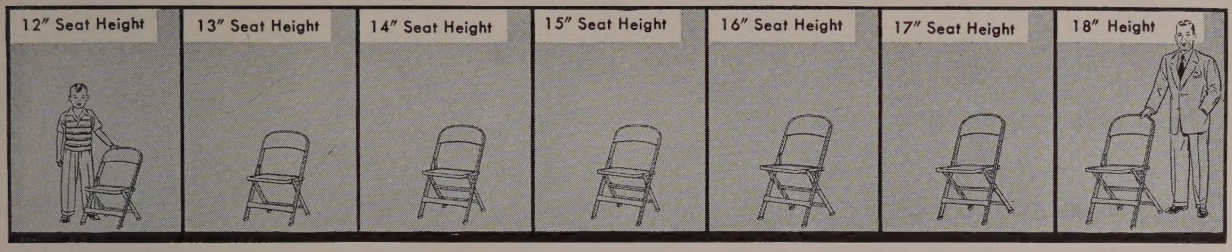

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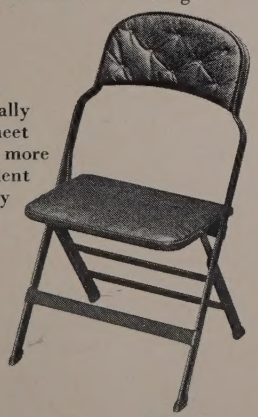

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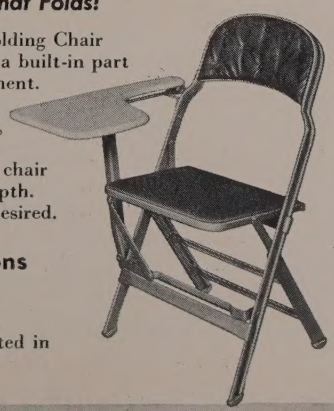

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